

# MISSIONS

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FOR OCTOBER, 1928

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Negro Schools of The American Baptist  
Home Mission Society

GEORGE RICE HOVEY

The Colored People's Contribution to their  
Own Education

PRESIDENT JOHN HOPE

Training the Womanhood of a Race

MRS. C. C. CHEN

Itinerating in Belgian Congo

THOMAS MOODY

Face to Face With Jesus in the Gospels

THOMAS PHILLIPS

Life on the Burman-Chinese Frontier

R. B. BUKER

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# QUESTION BOX (Answers found in this issue)

1. What graduate of a Baptist Negro College is a missionary to Nigeria?
2. What is meant by *au cha*?
3. What is the only school owned and supported solely by the W. A. B. H. M. S.?
4. "God has put China in a crucible to—" (Complete the sentence).
5. What school was opened in 1867 in a former slave pen?
6. Who was the first Hopi Indian to accept Christianity?
7. What does *Navarutnamulu* mean?
8. Where were three new Guild chapters recently organized?
9. What did Ounama's husband do because she wanted to be a Christian?
10. Who is President of Howard University?
11. How much did "The Hustlers" recently earn and contribute to missions?
12. Why do the Navajo Indians believe it is unfortunate to "live with the civilized white man"?
13. What Negro College has trained 300 ministerial students in the last 16 years?
14. How many young people at Brooks House recently took a stand for Christ?
15. How many people have been baptised in Belgian Congo the past five years?
16. What provides the Lahus with "a way to tell time"?
17. Who is regarded by many as "the outstanding representative of his race"?
18. What is our oldest mission station in Belgian Congo?

## PRIZES FOR 1928

\* For correct answers to every question in the 11 issues, January to December inclusive, one worthwhile missionary book will be given.

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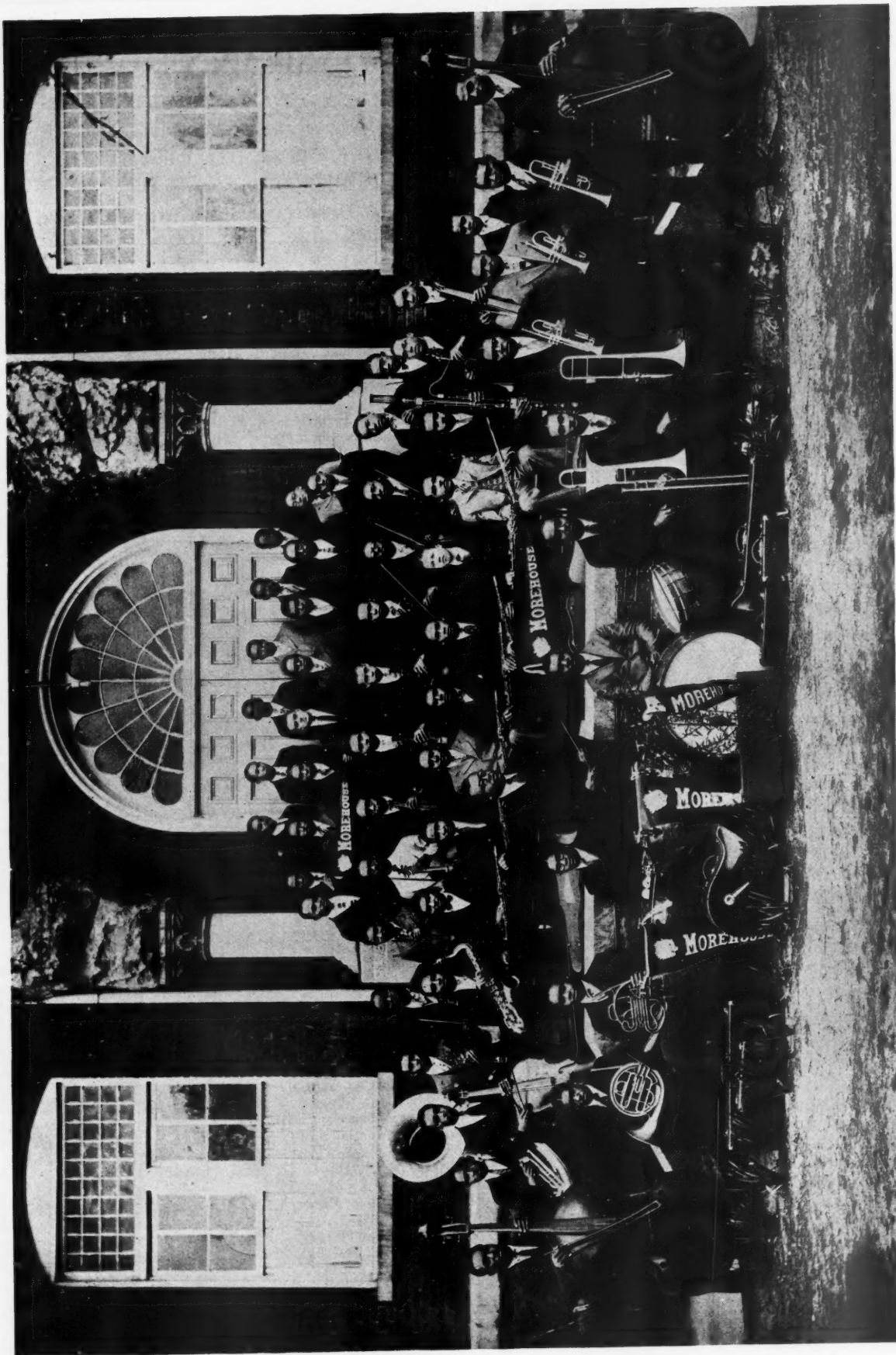
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# MISSIONS

VOLUME 19

OCTOBER, 1928

NUMBER 9

## In the Vestibule of October "Missions"



MISSIONS features in this issue the Negro Schools which have been founded, fostered, and steadily supported in large part by the American Baptist Home Mission Societies. Dr. Hovey, the Superintendent of the Mission Schools, gives a brief history of each institution in detail, the whole making a review that will be of value for reference and quotation. President Hope of Morehouse College furnishes an abstract of his address at the Baptist World Congress at Toronto on "The Colored People's Contribution to their Own Education," placing credit where credit is due. The illustrations are especially notable in showing the character in the faces of the leaders of their race who have been educated in our schools. The photographs speak as words could not.

There are some articles of moment—Mrs. Chen's appeal to "Help Us to Train the Womanhood of a Race," Mr. Livingston's "What Price Discipleship?," Mr. Phillips' "Face to Face with Jesus in the Gospels." For the foreign fields, Mr. Buker carries us vividly into "Life on the Burman-Chinese Frontier," where things are primitive enough to be interesting. Thomas Moody describes itinerating in the Sona Bata Field. William Pettigrew tells of "A Great Convention in Manipur." And of course there are news notes from many fields at home and abroad.

MISSIONS has one message to carry on the present situation. Inasmuch as a great moral crisis has been thrust upon the Christian people of the country by the nomination of an anti-Prohibition candidate for the presidency, who has personally made the issue clear for or against the Eighteenth Amendment, and thus lifted it into the realm of morals and conscience, it has seemed in the judgment of denominational leaders the only right thing to present the issue to our readers simply and plainly. This is in line with the action of the Northern Baptist Convention. It is in line with the convictions of all who have wrought for temperance through the years and now have to meet a determined and vicious

assault on the greatest moral and social movement of modern times. Christian women should be heard from this November. In the American spirit of Concord Bridge they might well now cast a vote heard round the world.

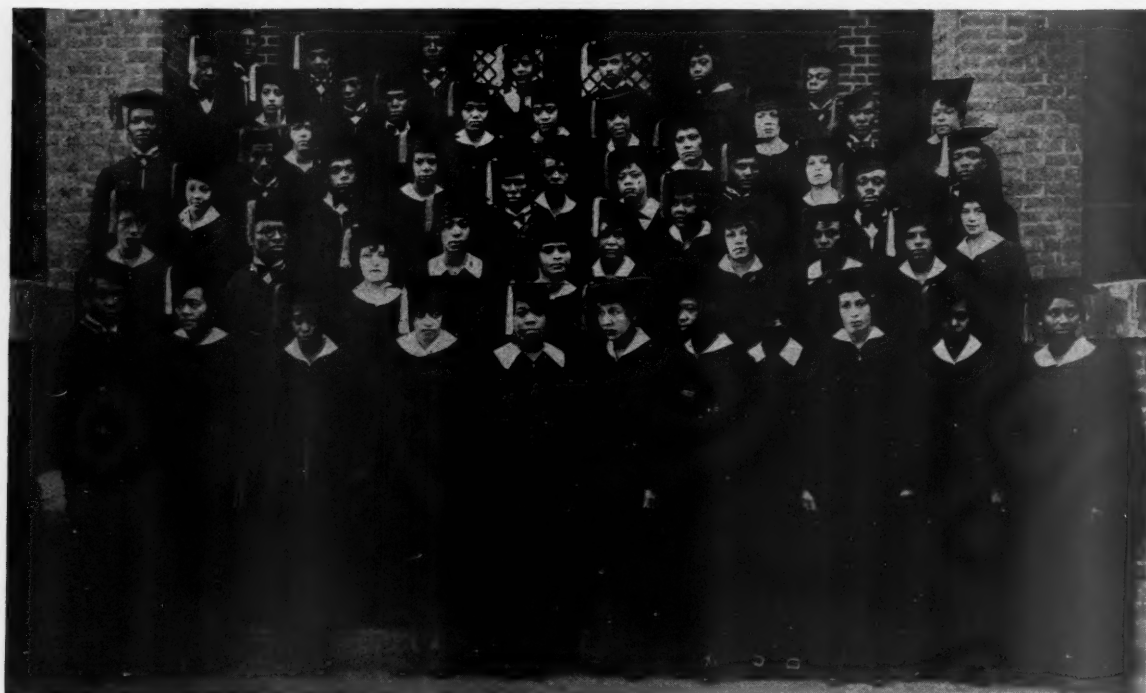
The summer has been a happy time for the Royal Ambassador Camps, the World Wide Guild House Parties and other gatherings, the various schools and conferences, the vacation Bible schools, and all the activities of religious, missionary and recreational character that have become parts of our regular program. Nor are the little folk to be omitted, for the Children's World Crusade always appears in the picture somewhere. And think of the Guild and Crusade project for this year of undertaking to carry the entire denominational budget expense for one day! Nothing seems to phase these groups. We have to carry over to November many interesting reports, including one of the Northfield Conference, with some fine pictures.

The November issue will pay special attention to John Bunyan, in view of the Bunyan tercentenary celebrations in all parts of the world. The Associate Editor of MISSIONS, W. B. Lippard, took an August vacation trip to England with particular purpose to visit the scenes of Bunyan's life, and took and collected a large number of photographs which enable him to make an illustrated brief biography for the issue. With the other articles we hope to make the issue helpful to mission circles and all groups wishing to prepare a Bunyan program fresh and entertaining. Send in advance orders and make the occasion worthy of the immortal Baptist who languished in jail rather than prove false to his conscience and convictions. Your friends, too, will be glad to have a copy.

We call special attention to the message sent to Dr. Bowler and the Baptist laymen from the sick chamber of Mr. A. M. Harris, President of the Northern Baptist Convention. Fever could not quench his lively interest in the activities of the denomination. We ought to have a remarkable development of lay talent in our churches and schools this year under such leadership.

# Negro Schools of The American Baptist Home Mission Society

BY GEORGE RICE HOVEY, D.D.



GRADUATING CLASS OF 1928 AT BISHOP COLLEGE, MARSHALL, TEXAS



THE most striking fact in the recent history of our Negro schools is the great increase of students in the college departments. In ten years the number of such students has increased from 374 to 2,080. An equally gratifying fact is that four of the colleges have been given credit by some educational authority as Standard A Class Colleges: Virginia Union University, Shaw University, Morehouse College and Bishop College, while several others are approaching this class. These facts indicate a remarkable contrast with the low grade mission schools in existence twenty-five years ago.

Teachers and graduates of these schools are receiving notable recognition. President John Hope of Morehouse College is regarded by many as the outstanding representative of his race. At the earnest request of leaders of the International Missionary Council in Jerusalem he was given leave of absence to attend that meeting as representative of the Negroes of America. Rev. Mordecai Johnson, a graduate of Morehouse College, has been elected to the highest educational position open to a Negro, the presidency of Howard University. Mr. Eugene K. Jones, a graduate of Virginia Union University, and executive secretary of the National Urban League, which expends \$400,000 a year in forty cities for Negro improvement, was chosen to serve a second term of three years on the executive committee of the National Conference of Social Work, a member of the Mayor's New York City Planning Committee, and one of the ten

delegates of the National Conference of Social Work to represent America at the International Conference of Social Work in Paris this last summer. Rev. L. K. Williams, D.D., a graduate of Bishop College, and pastor of perhaps the largest Baptist church in the world, in Chicago, was again chosen president of the National Baptist Convention (Negro), and is leading the organization to more efficient work than it has ever done in the past.

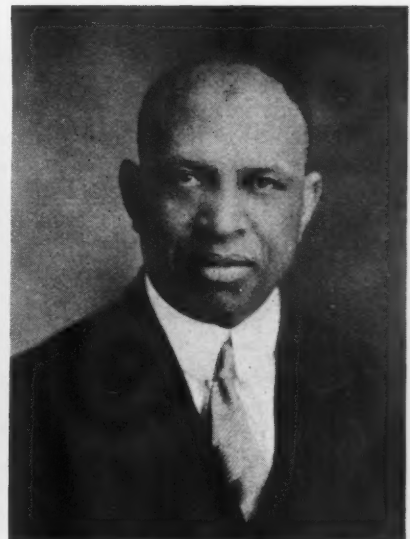
What the schools can do for some families of marked ability is illustrated by the present positions of the children of two families: In the early years after the Civil War, two who were born in slavery in Virginia, Professor Charles J. Daniel, and the one who became Mrs. Daniel, graduated from one of our schools. In course of time they had eight children, every one of whom showed brilliant scholarship and sterling character. Now Vattel Daniel is dean of Wiley College, the largest Methodist Negro College; William A. Daniel is research secretary of the American Missionary Association and author of "The Education of Negro Ministers"; Robert P. Daniel is professor of education at Virginia Union University; Walter G. Daniel, director of Elementary Education in Teachers' College, Winston-Salem, North Carolina; the youngest boy, Charles, is a fine student in college; of the girls, Sadie I. Daniel is a teacher in Dunbar High School, and member of board of examiners, Washington, D.C.; Mrs. Carrie O. Prunty was teacher in the High School, Kansas City, and is now wife of the principal of the High School in Elkhorn, W.Va., and the



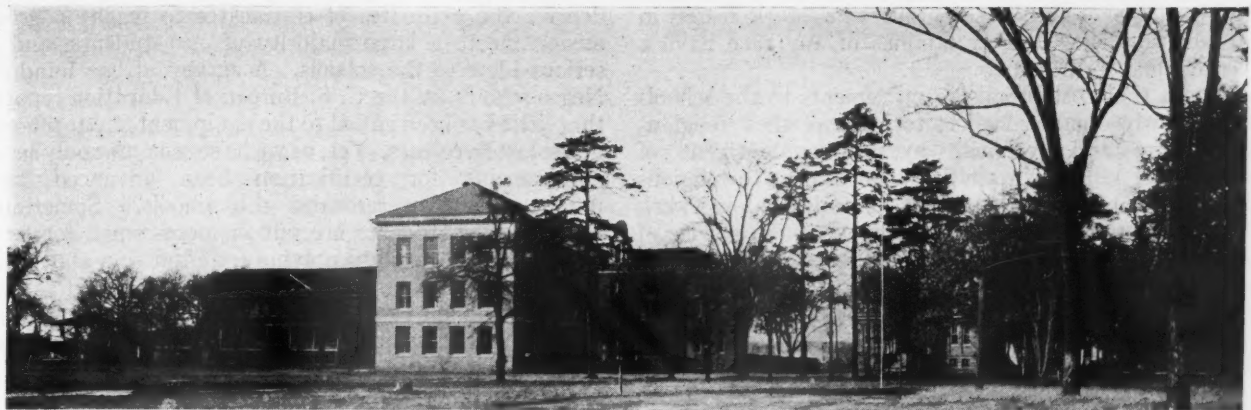
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youngest girl, Corinne, gives promise in college of equal success in life.

Another man with his wife born in slavery had the industry to become after the war a successful farmer in Georgia. He and his wife believed in an education that had been denied to them. They had seven sons and five daughters. All were sent to our schools and graduated with credit: John Wesley Hubert is principal of the Cuyler Street High School, Savannah, with an enrollment of 2,000 pupils; Zach. Hubert, Jr., for fourteen years president of Jackson College, is now president of Langston University, Oklahoma; Moses Hubert, county agricultural agent and mail carrier; Gadus J. Hubert, farmer and pastor of two churches in Georgia; Benjamin F. Hubert, farmer and president of Georgia State College, Savannah; James H. Hubert, executive secretary of the New York Urban League; Theodore Hubert, student of business administration in New York; Mrs. Beatrice Hubert Douthard, teacher many years in Atlanta, wife of a leading physician; Mrs. Jency Hubert Reeves, owner of millinery shop and wife of a professor; Mrs. Luch Hubert Bolling, teacher and wife of a Chicago business man; Esther Hubert, teacher and secretary of Urban League, Tampa; Mrs. Mabel Hubert Warner, secretary of Mrs. Booker T. Washington, wife of professor in Morehouse College. Few families of any race have a record equal to these two.

One of the most promising movements in the schools is the newly organized effort to improve their religious atmosphere and activities by the appointment of directors of religious activities, who direct the religious life of the campus and of groups of students doing work in the community. Equally important is the service of this director in presenting to the students of his own and other schools the call to the ministry and life service. The number of students in our theological departments is woefully inadequate to meet the need of the churches. There is reason to believe that this attempt to recruit students from the schools instead of leaving them to be recruited from the farm and shop will lead to a far larger supply of promising students for the ministry, just as the Student Volunteer Movement led to a large supply of promising men for foreign missions. This work has begun

at Morehouse College and in a small way at Shaw and Bishop.

Another hopeful sign for the future is the increase of responsibility for the support of the schools manifested by the Negroes themselves. In a campaign for endowment and buildings for Virginia Union University, the alumni and their friends have raised \$90,000, and thus secured an additional \$110,000, conditioned on their raising that amount. At Benedict College, on Founders' Day this year, the faculty, the students and their friends brought in gifts amounting to \$9,133. At Shaw and Bishop College the alumni are taking the lead in urging campaigns for their colleges. They all look forward with great anticipations to the centennial campaign which the Home Mission Society hopes to put on in the last two years of its first century—1930-1932. Part of this money will be assigned to these schools and will serve the additional end of giving a great stimulus to the efforts of the Negroes to carry on their own campaigns.

It is high time for an advance to be made in our schools. Several of them are in danger of losing their rating with the State Departments of Education from failure to keep pace with the increasing requirements in the way of faculty and equipment. Such loss would deprive the graduates of certificates to teach—a great misfortune to a large majority of our students, and a serious blow to the schools. A survey of one hundred Negro schools by the U. S. Bureau of Education reports that little has been added to the equipment of our schools in the last five years. Yet, as we have seen, not only have requirements for certification been advanced, but numbers have overcrowded the schools. Sometimes three or four students are put in rooms small for two; sometimes the surplus applying for admission above the number that can be accommodated are received as day students and left to the mercies of the city for board and room, a most unsatisfactory solution for character training; sometimes students are simply refused admission.

It seems as if there were a crisis in the schools all the time. Well, that is not far from the truth with everything that is growing fast. Many a poor parent feels it in the case of her growing boy. How quickly the new suit is too tight for the growing limbs! The boy can't



STUDENTS ASSEMBLED FOR CHAPEL SERVICE, MOREHOUSE COLLEGE

run and play! How quickly the suit gets ragged and needs patching! And if sensitive, how soon the boy is conscious that his clothing is inferior to his playmates! A crisis has come! Repairs and soon a larger suit are necessary. And yet we would not have the children stop growing.

So it is with our developing schools. We are not yet ready to see them stop growing. They are far from full manhood. And the growing keeps presidents and Society in constant anxiety to find the means to clothe the vigorous children. Yes, they are large enough now to earn something to pay in part for their own clothes and they are beginning to do it, as we have noted. Indeed, in our schools the students are paying about eighty per cent of the whole cost. But the colleges still need the parents' help if they are to grow normally.

Let us make a tour of the schools and see what they stand for, what they have done, and what is the minimum needed to make their equipment fit the growing work.

### Storer College

An hour and a half west from Washington, on the Baltimore and Ohio Railroad, lies the historic town of Harpers Ferry, West Virginia. Famous for its associations with John Brown, it is picturesquely situated at the junction of the Shenandoah and Potomac Rivers. A ride up a long hill brings one to the summit where Storer College stands and commands a wide view of river and hills and valleys. The old John Brown Fort has been reconstructed on the campus.

Storer College was opened in 1867 in a group of brick buildings formerly occupied by officials of the United States Army and Arsenal located there by Washington, and granted to the college by the Government. The school was started by a gift of \$10,000 from John Storer of Sanford, Maine, and was supported by the Free Baptists till that body united with the regular Baptist denomination, when the interest of the Free Baptists was taken over by The American Baptist Home Mission Society and the Woman's Home Mission Society. During these early years an endowment of \$100,000 was provided and the college buildings were increased to seven, besides several houses and a church. Approximately 3,000 students have attended the school, and 1,000 have been



ATTRACTIVE STUDENT'S ROOM AT MOREHOUSE COLLEGE

graduated, among them a very large proportion of teachers. In 1921 a Junior College was added to the existing high school classes. Dr. Henry T. McDonald has been president for twenty-six years.

On October 24, 1927, the college suffered heavy loss in a disastrous fire which did great damage to Anthony Hall, the main educational building. With heroic perseverance and loyalty to the school, the faculty and most of the students continued their work under great disadvantages. The future of the college will be largely determined by the response made to the present urgent call for means to rebuild Anthony Hall and erect a library building and a science hall, without which the school cannot meet the state requirement for an accredited Junior College, or do satisfactory college work.



MRS. CHRISTINE B. CASH  
Bishop College, 1906; Principal Center  
Point Training School, Pittsburgh,  
Texas



HON. HENRY PLUMMER CHEATHAM, LL.D.  
Shaw, 1882; Member House Represen-  
tatives; Recorder of Deeds, D. C.; Supt.  
State Colored Orphanage, Oxford, N. C.



MRS. LAVINIA B. SNEED  
Simmons University; Gen. Agt. Baptist  
Woman's Ed. Convention; Principal G.  
G. Moore School, Louisville, Ky.



JOSEPH J. RHOADS

Bishop College, 1910; Principal Booker T. Washington High School, Dallas, Tex.



REV. E. J. ECHOLS

Howe College; Pastor in Buffalo, N. Y. Vice-Pres. Colored Baptist Convention



DOUGLASS K. JENKINS, D.D.S.

Benedict College, 1914; Successful dentist in Columbia

The state has a Negro population of 86,345, of whom 26,000 are Baptists; the college an enrollment in college (1927) of 46; high school 130; endowment \$100,000; property \$150,000; acreage 40.

### Virginia Union University

Our next school as we move south is at Richmond, Va. Historically there is no more famous city in America. From Powhatan and Nathaniel Bacon of Colonial times, to Patrick Henry and Justice Marshall of Revolutionary times, and Jefferson Davis and Robert E. Lee, and Seven Pines and the Crater of the Civil War, events and men have rendered a hundred sites sacred to true Americans. Here also is our great Baptist school, the University of Richmond.

In the northwest quarter of the city on North Lombardy Street, two or three squares from the main auto road from the North, stand the ten granite buildings of Virginia Union University. They form an unusually beautiful group and are



MALE QUARTETTE AT BISHOP COLLEGE

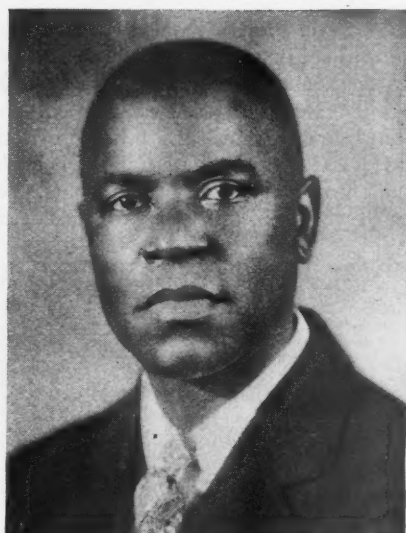
the result of the deep interest in the school of General Thomas J. Morgan, secretary of the Home Mission Society, and Dr. M. McVicar, its superintendent of education. The grounds contain the site of Battery No. 9, that defended Richmond in the Civil War, and are bounded on the south by what remains of Bacon's Quarter Branch, famous in colonial history.

The war had hardly ended when, in 1865, Dr. J. C. Binney, later missionary to Burma, started in Richmond a school under the Home Mission Society for the training of preachers. But no home could be found for a Negro school. In 1867 Dr. Nathaniel Colver, the famous abolitionist of Tremont Temple, Boston, succeeded in purchasing Lumpkins Jail, a slave pen of earlier days, where the school was reopened. Dr. Robert Ryland, for thirty years president of Richmond College, joined him in the work, a noble pair of Christian educators, representing the North and the South. Soon Dr. Colver died, and Dr. Charles H. Corey conducted the school on Nineteenth and Main Streets, known successively as Colver Institute, Richmond Institute and Richmond Theological Seminary, until 1898.

In 1899 Wayland Seminary, Washington, D. C., long presided over by Dr. G. M. P. King, which had started college work two years previously, was moved to Richmond and combined with Richmond Theological Seminary, under the name of Virginia Union University. There the college entered its fine buildings on Lombardy Street. Under the successive presidencies of Malcolm McVicar, George Rice Hovey and William J. Clark, it has grown to be a college of above 400 students, with a well-equipped theological department. Until recently it received only boys, but in 1923 it formally took over the training of the college girls of Hartshorn Memorial College, and in 1928 received girls as part of its own student body.

The most marked characteristic of this school is its emphasis on the training of Christian ministers, 1,300 having studied in its classes. Among them are many leading Negro preachers of the North as well as of the South. It has also furnished most of the officers of the Lott Carey Missionary Society, the older missionary organization of the Baptist Negroes, and a large part of the officers of the National Urban League for Negroes. Its former students have been largely responsible





**J. M. FRAZIER**  
Leland College, 1906; Supervising  
Principal Baton Rouge Colored City  
Schools



**J. O. BLANTON**  
Simmons University; President  
American Mutual Savings Bank,  
Louisville, Ky.



**JOHN M. GANDY**  
Jackson College; Pres. Va. Normal and  
Industrial Institute, Petersburg; Member  
Va. State Inter-racial Commission

for the recent raising of \$100,000 for the school from Negroes, one of the largest gifts ever made by Negroes for their education. It is our largest Negro college. In 1924 it was given a college rating in Class A by the Virginia State Board of Education. It has a small law department and a growing work in training advanced teachers. It hopes greatly to increase its theological department. To do its best work it needs a director of religious activities; a theological building; a science hall; a chapel and home for its religious work; both boys' and girls' dormitories, since many students now have to live in the city to their great loss. A campaign is now in progress for the raising of money for these objects. The Negroes themselves have contributed nearly \$100,000. \$200,000 more is needed.

The state has a Negro population of 690,017, of whom

275,000 are Baptists; the University an enrollment in college of 441; high school 45; students for the ministry 56; endowment \$416,287; property \$550,000; acres 58.

### Shaw University

Continuing south a comfortable day's auto ride, or five hours on a Seaboard Air Line train, we reach our next school, Shaw University, at Raleigh, N. C. Raleigh is an attractive city, the capital of the southern state which is generally considered the most progressive educationally of all southern states. Here is located in new and attractive buildings Meredith College, probably the leading white Baptist woman's college in the South.

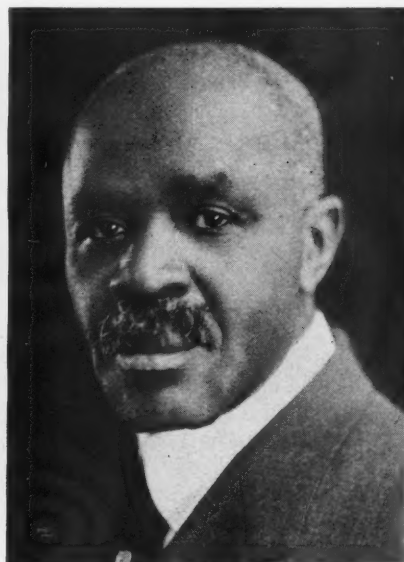
Shaw University had its beginning in a theological class,



**W. P. OFFCUTT, D.D.**  
Simmons, 1909; Pastor Bowling Green,  
Ky.; Moderator Gen. Assoc. Kentucky  
Baptists



**R. B. HUDSON**  
Selma U.; Sec'y Nat'l Baptist Conven-  
tion; Supervising Principal Colored  
Schools, Selma



**L. K. WILLIAMS, D.D.**  
Bishop College, 1905; Pastor in Chicago;  
President National Baptist  
Convention

started in December, 1865, by Dr. Henry Martin Tupper. When he was discharged from the army where he had served as a private, as well as volunteer chaplain, he invested the \$500 he had saved in a piece of land. With a number of faithful followers he went to the woods, felled trees, prepared the timber and erected a large wooden schoolhouse, Raleigh Institute. In 1870 the present property was purchased, and, with Dr. Tupper as architect, contractor, and director of his

than probably any other school. Prof. Benjamin Brawley is editing with marked ability, *The Home Mission College Review*. With \$350,000 endowment, and \$5,000 yearly contribution from the North Carolina Negro Baptist Convention, and appropriation from the Home Mission Society, it closes each year without a deficit. Located at the State Capital, it ought to do a larger work and have more theological students. For this growth it needs more endowment, more theological



SCENES FROM SHAW UNIVERSITY

*Top Row: NEW SCIENCE HALL; THE CAMPUS. Middle Row: CHAPEL AND DINING HALL; THEOLOGICAL BUILDING*  
*Bottom Row: THE FACULTY; MESERVE HALL*

student laborers, the first buildings were erected. Elijah Shaw and Jacob Estey were the largest early contributors. After Dr. Tupper's death in 1893, Dr. Charles F. Meserve began his presidency of twenty-six years. In 1920 Dr. Joseph L. Peacock was elected president. New buildings and an athletic field have been dedicated. A science building, gift of the General Education Board, was completed in 1925. The standards of the school have been raised. It is the first of our Baptist Negro Colleges to confine itself to work of college grade. In 1923 it became an A college, by rating of the State Board of Education, the first Negro College in the State to receive that rating.

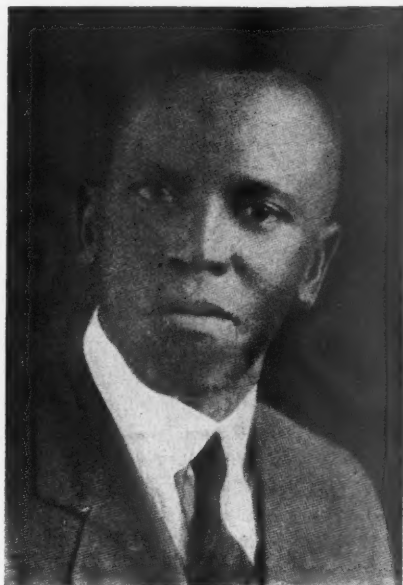
Shaw has graduated many prominent preachers, educators, physicians, lawyers, and business men. Four of the leading state institutions are now headed by Shaw men. It has trained more national Negro Y. M. C. A. general secretaries

professors, a new administration and lecture hall, remodeling of Shaw Hall, and enlarged athletic field.

The state has a Negro population of 763,407, of whom 200,000 are Baptists; the University has an enrollment in college of 305, of whom 19 are students for the ministry; endowment \$354,971; property \$410,000; acres 25.

### Benedict College

From the capital of North Carolina to the capital of South Carolina is an easy ride of 200 miles by Route 1 (auto) or the Seaboard Air Line. Columbia, with its main streets one hundred feet wide, and its old southern mansions, is called an unusually beautiful city. In its First Baptist Church the historic Secession Convention was held in 1860. The University of South Carolina is located here.



**B. B. DANSBY**  
Morehouse College; President of Jackson College



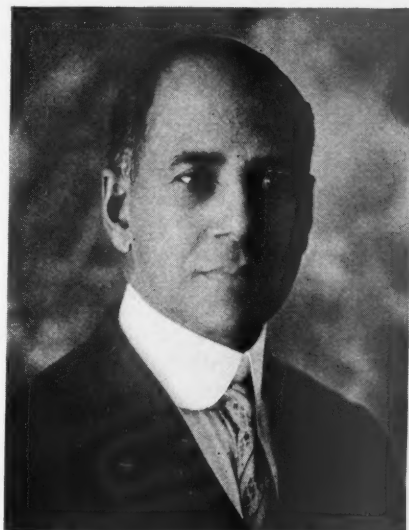
**MAX YERGAN**  
Shaw University; Y. M. C. A. Secretary in South Africa



**REV. GORDON B. HANCOCK**  
Benedict College, 1911; Professor Virginia Union University



*Left: DINING HALL AT MOREHOUSE COLLEGE; Right: BASKETBALL TEAM IN GYMNASIUM, MOREHOUSE COLLEGE*



**THOMAS LEWIS DUCKETT**  
Benedict College, 1905  
Professor of Biology, Benedict College



**N. D. OVERINDE**  
Virginia Union University, 1915  
Missionary to Nigeria



**C. L. FISHER, D.D.**  
Leland College, 1884; Pastor in Birmingham, Ala.; Teacher and writer



Our Negro school, Benedict College, was started in 1870, when a noble Baptist woman, Mrs. Bathsheba Benedict of Providence, R. I., gave \$10,000 toward the purchase of a site for a Negro school in Columbia. In later years she gave the endowment of \$133,000. The first pupil was a preacher sixty-six years old. During the first eleven years Benedict was of necessity largely a grammar school. In 1882, however, there were added English, normal, classical and industrial courses, the last meeting a real need at that time.

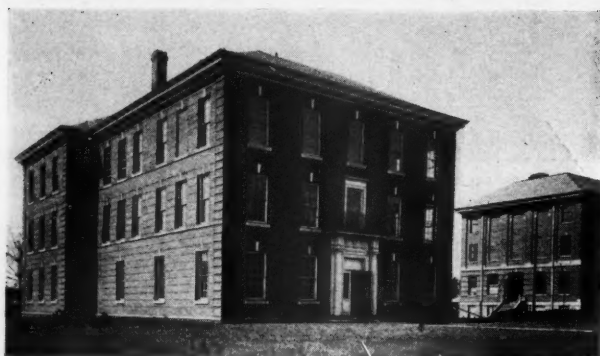
In 1888 college work was begun with one student. From the beginning the training of an educated Negro ministry has received special attention. The normal course was raised to college grade in 1926, and now gives thorough professional teacher training. In the last forty years, under Presidents C. E. Becker, A. C. Osborn, B. W. Valentine, and C. B. Antisdell, standards have been steadily raised and new buildings erected. The achievement of a college lies almost wholly in the type of student that it sends out. One of the achievements of Benedict is shown in the fact that during the last

sixteen years the college has trained 300 ministerial students. They have exercised a remarkable spiritual uplift in South Carolina and surrounding States. This is reflected in the growth of colored Baptists in South Carolina since 1874, when they numbered 3,701, and in 1888, 120,000; in 1920, 265,000. Many of our fine teachers also, as well as doctors and business men in this section of the country, are Benedict graduates.

Benedict has a unique record of loyalty of teachers and students in the amount of the contributions to the school received on Founders' Day. For the last few years this amount has averaged over \$6,000 a year. The most outstanding fact in the present condition of Benedict is the increased enrollment in the college department, from 87 in 1927 to 125 in 1928. The school looks forward to continued growth in its college department, to improvement of its campus, to a growing department of ministerial training, and to gradual elimination of work of lower grades, except as carried on in the practice school.

In order to accomplish these purposes there is need of an endowment increased by about \$360,000 to \$500,000, a new chapel, dining hall, dormitory for girls, two teachers' cottages and a replanned campus.

The state has a Negro population of 864,719, of whom 220,000 are Baptists; the college has a college enrollment of 126; high school 234; grades 150; students for ministry 32; endowment \$133,000; property \$320,000; acres 20.



SCENES AT MOREHOUSE COLLEGE  
*Top:* SALE, ROBERT, AND GRAVES HALLS  
*Middle:* SCIENCE BUILDING AND SALE HALL  
*Bottom:* PRESIDENT'S HOUSE

### Florida Normal and Industrial Institute

Let us include in our visits a school from which the Society has temporarily withdrawn its appropriations in its enforced cutting down of expenses—Florida Normal and Industrial Institute, which will share in the centennial campaign of the Society. From Jacksonville, the "Gateway to Florida," St. Augustine is only thirty-six miles distant by bus or railroad. It is the oldest city in the United States, and with its quaint and narrow old streets, its picturesque city gate and castle, it still has some of the atmosphere of the past. It is a popular winter resort.

Two miles west of the center of the city and on King Street, its main thoroughfare running east and west, is situated Florida Normal and Industrial Institute, long fostered by the Home Mission Society. The school was started in 1892 in the prayer room of the Bethel Baptist Church, Jacksonville, as "Florida Baptist Academy." Since 1896 Rev. Nathan W. Collier has been principal. After twenty-five years this school was moved to its present site of 1,000 acres. Great live oak trees covered with streamers of Spanish moss suggest the old plantation worked by a hundred slaves. Influential local white friends have been won for the school, who have made large contributions toward new buildings and have accepted membership on the board of trustees. The school has been managed with exceptional financial ability. Its aim is to give "a preparation for complete living." The poor find it possible by working here to get training in literary subjects, in practical trades and in Christian character. The school has a large Negro constituency. It is growing in usefulness. Four new buildings have been erected within four years. The two Home Mission Societies, the General Education Board of New York, the Negro Baptists of Florida, and the Florida Baptist Convention (white), foster the school as they are able. In order to meet the growing opportunity there is need of a science and recitation hall, an auditorium, a dining hall and other buildings, as well as improvement of roads, and an endowment.



STUDENTS AT SELMA UNIVERSITY WHO ARE STUDYING FOR THE MINISTRY

The state has a Negro population of 329,487; of whom 133,000 are Baptists; the school has an enrollment in college of 10, high school 84, grades 94, students for the ministry 21; property \$350,000, acres 1,000.

#### Morehouse College

Turning west from Columbia or St. Augustine one comes upon the great state of Georgia with its 570,000 Negro Baptists. Atlanta, perhaps the leading representative of the new South, is a center of Negro education and betterment, with five Negro colleges and the headquarters of the Commission on Racial Cooperation. Nearby are the battlefields of Atlanta and Stone Mountain with its gigantic statues of Confederate leaders.

Morehouse and Spelman Colleges stand near each other in the western part of the city. Morehouse College was organized as the Augusta Institute in Augusta in 1867. A small residence and a small teaching staff were its only equipment. On its removal to Atlanta in 1879 it became "Atlanta Baptist Seminary," then in 1887 "Atlanta Baptist College," and in 1913 "Morehouse College." It is a school for boys with the definite object of preparing young men for teaching and preaching. Under the prolonged presidencies of Dr. George Sale (1890-1906) and Dr. John Hope, the college department has been developed. Under Dr. Hope the college has identified itself intimately with the community through the Y. M. C. A., ministers' institutes, summer school, a community play ground, an extension course and other activities. Morehouse has probably trained more presidents of Negro schools than any other college. Its location and growing reputation among educators, as well as among the Negroes, give it promise of far wider influence if it can be equipped to do the larger work.

To do this there are several immediate needs: a new library, dining hall, dormitory, remodeling of two buildings, and \$300,000 additional endowment.

The state has a Negro population of 1,206,365; of whom 567,773 are Baptists; the college an enrollment in college of 310, high school 119, students for ministry 31; endowment \$322,918; property \$440,000; acres 13.

#### Selma University

An auto ride of 200 miles will take one from Atlanta past the great school at Tuskegee, through Montgomery to Selma, Alabama. Selma was a military center in the civil war, with

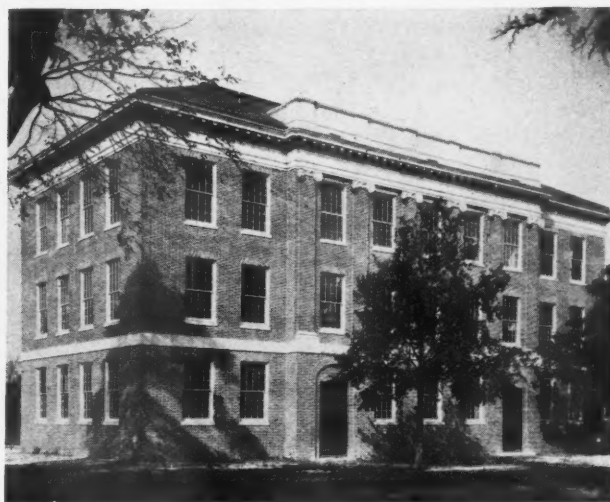
a Confederate navy yard, arsenal, powder works and artillery foundries. It is now an educational center, in the heart of the "black belt."

"Resolved: That we plant in Alabama a theological school to educate our young men." This resolution was adopted by the Alabama Baptist State Convention (Colored) in 1873, and led to the opening of Selma University (then known as "Alabama Normal and Theological School") in a church basement in 1878. The Rev. Harrison Woodsmall, a white minister from Indiana, was the first president. He was succeeded by W. H. McAlpine, E. M. Brawley, C. L. Purse, C. S. Dinkins, R. T. Pollard, M. W. Gilbert and R. T. Pollard, a distinguished line of Negro educators. From the first the school has been supported by the Negroes of Alabama, with only too small assistance from The American Baptist Home Mission Society since 1880. It has always had a large enrollment, and only slowly developed a strong high school and a growing college department. Above 1,000 students have graduated, and entered nearly every field of manual and professional work. A son, Professor William H. Dinkins, of a former president is the efficient dean of the Literary Department. The demand for trained Christian preachers, teachers and workers is far greater than can be supplied. A large ministers' training department and ministers' institutes help meet the demand. Selma University is one of the most successful schools operated by Negroes. But to do what it is called upon to do, it needs a dormitory for boys, a dining hall, a theological hall, and endowment.

The state has a Negro population of 900,652; of whom 218,915 are Baptists; the university an enrollment in college of 46, high school 241, grades 148, students for the ministry 46; property \$200,000; acres 30.

#### Jackson College

Again west we go and come to another historic Confederate capital, now become a center of Negro higher education. Jackson, the capital of Mississippi, and intimately associated with Jefferson Davis, is the seat of our Jackson College. The school was founded in Natchez in 1877 and in 1884 removed to Jackson, a strategic location in the midst of a constituency numbering more than a million. Approximately 4,000 students



THE HANDSOME AND WELL EQUIPPED NEW SCIENCE BUILDING AT BENEDICT COLLEGE

have received training at this school. Under Presidents Chas. Ayer (1877-94), L. G. Barrett (1894-1911), Z. T. Hubert (1911-1927), B. B. Dansby (1927-) it has developed from a rather backward school to one with strong high school, and growing college departments. Its music department, and two weeks' ministers' course are notable features of its work. A Summer School in cooperation with the State Department of Education, and Extension Courses are widening the usefulness of the school. Its location, large constituency, and reputation among Negroes and white people promise a most useful future, if it can receive the equipment necessary to meet its opportunities.

Its immediate needs are: a science hall, dining hall, home economics building, heating plant, remodeling and repairing, and an endowment of \$400,000.

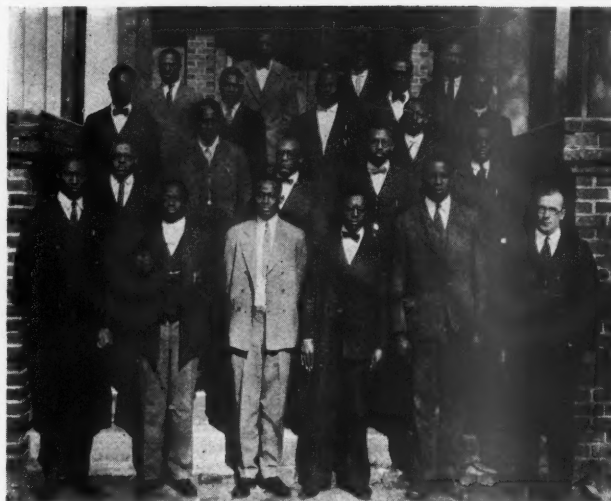
The state has a Negro population of 935,185; of whom 400,000 are Baptists; the college has an enrollment in college of 60, high school 186, ministers' institute 90; endowment \$476; property \$150,000; acres 50.

### Leland College

Less than 150 miles southwest of Jackson is the capital of another state densely populated with Negroes, Baton Rouge, the capital of Louisiana. Here is the State University (white), and a few miles outside the city two Negro colleges, Southern University, supported by the state, and our school, Leland College.

Leland College was established in New Orleans in 1870. In the early years Deacon Holbrook Chamberlain of Brooklyn contributed largely to its support, giving altogether \$150,000 to the college. In 1915 a hurricane damaged the buildings to the extent of many thousands of dollars. For this and other reasons the property on St. Charles Street was sold and a more central location in the state was sought. Futile attempts were made to locate the school at Alexandria and other towns. After eight years a site was secured and buildings erected at Baker, a suburb of Baton Rouge.

Leland has trained most of the leading ministers and



PROF. C. J. BERGMAN, M.A., B.D., HEAD OF THEOLOGICAL DEPARTMENT AT BENEDICT COLLEGE, WITH GROUP OF MINISTERIAL STUDENTS

teachers of the race in Louisiana. In 1926 eight of the nine members of the executive committee of the State Teachers Association (colored) were graduates of Leland. But it lost much prestige during the eight years that it was closed, while other schools were making progress. From the opening of the college in Baker, John B. Watson has been president, and with his wife and faculty have done heroic work under great difficulties, not the least of which was the great flood of 1927, which swept away the homes and property of hundreds of thousands of the Negroes of the state.

Leland's main task is to train leaders chiefly in the ministry and teaching. It is in one of the most backward sections of the South educationally, but one of the most promising for the Negro. There is now a movement for better schools and for more cooperation between the races. To perform its



TANDY W. COGGS

Arkansas Baptist College, 1910; Supt. Negro Boys' Industrial School, Pine Bluffs, Ark.



JOHN P. TURNER, M.D.

Shaw University, 1906; successful physician; Medical Inspector Negro Public Schools, Philadelphia



HON. E. E. SMITH

Shaw University, 1878; Ex-Minister to Liberia; Principal Fayette State Normal School



task reasonably well Leland needs two new dormitories, a dining hall, science hall, an auditorium, better driveways, and at least \$300,000 additional endowment.

The state has a Negro population of 700,257; of whom 126,000 are Baptists; the college an enrollment in college of 25, high school 71, grades 116; endowment \$120,000; property \$160,000; acres 236.

### Bishop College

Three hundred miles northwest of Baton Rouge over the Jefferson Highway, or the Texas and Pacific Railway, is Marshall, Texas, a county seat in the midst of a dense Negro population. Here are located Wiley College, a prosperous Methodist Negro school, and our own school, Bishop College. Texas is one of the most progressive states in Negro education, and high schools abound, but good colleges are few.

In 1881 Nathan Bishop, out of a heart of love gave \$20,000, to make possible a school here for Freedmen. He said: "I expect to stand side by side with these Freedmen in the Day

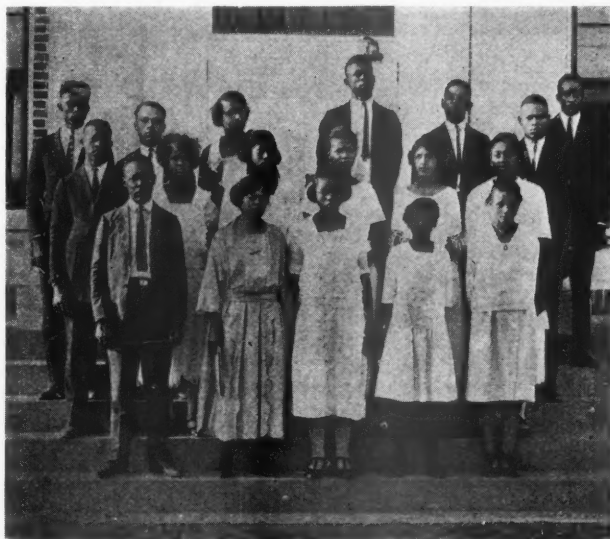
In 1918 Morehouse Hall, containing assembly room, recitation rooms, laboratories and library, was burned to the ground. It was an appalling loss. Temporary buildings have been erected in the hope of securing in the near future the money needed for permanent structures. To replace the burned building and to hold the position it has won at great cost Bishop needs an administration and lecture hall, a science hall to take the place of the cramped temporary structure, a chapel to take the place of the wooden auditorium and give religion a dominant place among the buildings of the campus, a library to take the place of the temporary fire-trap now in use, a dining hall in place of the basement which now serves this purpose, a president's house, additional land, and at least \$400,000 endowment.

The state has a Negro population of 741,694; of whom 215,000 are Baptists; the college an enrollment in college of 362, high school 85, students for the ministry 30; endowment \$13,296; property \$260,000; acres 23.

### Arkansas Baptist College

Bishop College is our most western Negro school. From there we turn back to the north and east, and two hundred miles away find Arkansas Baptist College at Little Rock, Arkansas, not far from the famous resort, Hot Springs.

Arkansas Baptist College was organized by the Negro Baptist State Convention in 1884, primarily for the training of the ministry. In 1895 the school was incorporated under its present name and its scope enlarged to include normal and general education. It has been aided and counseled for many years by The American Baptist Home Mission Society, but has been chiefly supported and managed by its founders—generally with a considerable debt hanging over it. Under these handicaps, the late President Joseph A. Booker, its head for thirty-eight years, and his associates, did a remarkable work. Other colleges are beginning seriously to compete with it, and to ensure permanent and creditable work in the future largely increased support is necessary. The immediate needs are: the payment of all indebtedness; a science and lecture hall, a home economics building, a library, also other buildings and endowment.



LELAND COLLEGE'S FIRST CHOIR UNDER PRESENT ADMINISTRATION; ORGANIZATION IN 1923

of Judgment. They and I are brethren, and I am determined to be prepared for the meeting." About a mile west of the Court House and two short squares north of Jefferson Highway the college occupies a beautiful knoll. Under Presidents S. W. Culver of heroic faith, N. Wolverton, with his remarkable practical and executive ability, A. Loughridge, who organized the normal and biblical department, A. B. Chaffee, popular, scholarly and beloved, the school steadily increased in number of buildings and of students until 1908, when C. H. Maxson became president. His service continued until 1928 and this period saw a great development in the college department which has one of the largest enrollments among Negro colleges. Dr. D. C. Gilmore is acting president at the present time.

Though younger than many of our other Home Mission schools, and with smaller resources, Bishop College has accomplished a remarkably extensive and effective work. Its graduates in the ministry, in teaching and in business, hold high positions of honor and usefulness. In no one of our schools has there probably been more self-sacrifice or larger results with scant resources.



LELAND COLLEGE FOOTBALL TEAM AND COACH (1925-26)



HARTSHORN MEMORIAL CAMPUS; FOUNDERS' HALL IN FOREGROUND, LIBRARY HALL IN REAR

The state has a Negro population of 472,891; of whom 125,000 are Baptists; the college an enrollment in college of 32, high school 166, grades 45, students for the ministry 9; property \$100,000; acres 3.

#### Roger Williams University

East of Little Rock 150 miles is to be another Home Mission school. Among our schools none for forty years received larger appropriations from the Home Mission Society or was more successfully conducted than Roger Williams University at Nashville, Tennessee. It was founded by the Society in 1866 as the Nashville Normal and Theological Institution, becoming in 1883 Roger Williams University. Dr. D. W. Phillips was its first president. Under later presidents, especially Dr. Alfred Owen, Dr. Owen James, and Dr. P. B. Guernsey, it grew in enrollment, equipment and grade of work. It was our first school to give a college course, beginning that department in 1882-83. Until 1905 it led all our Negro schools in college students. In that year a disastrous fire completely destroyed its principal buildings, the land was sold and the school was practically turned over to a local board of trustees, the Society setting aside about \$40,000, the income of which is paid to the college each year. New build-

ings were erected on a campus outside the city limits. But the overshadowing influence of Fisk University, and the limited resources of the school prevented a return of its early prosperity. Debts accumulated and in 1927 it was voted by the trustees to combine the school with Howe College, Memphis, and with the united constituencies of the two schools establish a new Roger Williams.

Howe Institute had been established in Memphis in 1888, and for thirty years was helped by the Home Mission Society. It laid special emphasis on grammar school and normal courses, on Bible training for women and ministerial training for pastors. The ministers' classes have contributed to the education of nearly every Negro Baptist minister within many miles of Memphis. Teachers, physicians, Y. M. C. A. workers, and many others have been educated at Howe. For years Dr. T. O. Fuller has been principal of the school, and has seen it grow from one building to five, from a low grade normal school to a junior college. He has won the confidence of both races and both will contribute generously toward the new combined college. Educators regard Memphis as the best location for a new Negro school. It is the center of a great Negro population in three states in the low lands of the Mississippi, unsupplied with college advantages and



VIEW OF CAMPUS (LEFT) AND BOYS' DORMITORY (RIGHT), FLORIDA NORMAL AND INDUSTRIAL INSTITUTE, ST. AUGUSTINE

needing better trained pastors and Christian leaders. A campaign is now on for money to pay for a site already purchased, and to erect buildings. At the lowest estimate the new Roger Williams needs at the beginning: land, two dormitories, administration and lecture hall, heat and sewer systems, teachers' houses and \$200,000 endowment.

The state has a Negro population of 457,758; of whom 190,000 are Baptists.

### Simmons University

We are near our journey's end. From Memphis to Louisville, the seat of Simmons University, is nearly 400 miles by auto road or railway. Louisville is an educational center. It is the home of the Southern Baptist Theological Seminary, with its beautiful new buildings. Our Negro school was opened in 1873 as the Kentucky Normal and Theological Institute, and in 1887 became State University and broadened its work, receiving the name Simmons in 1918 in honor of its famous president, Rev. William J. Simmons. The enroll-

ment has increased rapidly during the past eight years under the presidency of Dr. C. H. Parrish. A large building for class rooms and boys' dormitory has recently been erected. The Home Mission Society assisted the school until 1925, when diminished income necessitated serious cuts in the budget of the Society. The school has the good will and financial backing of the white citizens in an unusual degree. A Simmons Club composed of white citizens of various denominations meets for lunch every week to consider the school interests. President E. Y. Mullins is a member of this club. As the only Negro college in the state, Simmons has a great opportunity.

In order to accomplish its work it needs at once: money for payment of a large mortgage, chapel, science hall, library, endowment.

The state has a Negro population of 235,938; of whom 90,000 are Baptists; the university an enrollment in college of 135, high school 100, students for ministry 35; property \$180,000.



STUDENTS MAKING EXPERIMENTS IN THE CHEMISTRY LABORATORY AT MOREHOUSE COLLEGE

## The Colored People's Contribution to Their Own Education

BY PRESIDENT JOHN HOPE, D.D., LL.D., OF MOREHOUSE COLLEGE

*(The following abstract of his address at the Toronto Congress was made by Dr. Hope at the Editor's request)*

**I**N CONSIDERING the subject, "The Contribution of Colored People to the Education of Their Race," some would think at once about the amount of money Negroes have spent and are still spending for their education. We are often met with the question: "Do you not think it is time for you to take over your schools and relieve the various mission boards and other philanthropies of the expense of your education?" Such a course on the part of those who have been helping colored people with their education would be disastrous to us, for Negroes as a group are the poorest and most illiterate in the United States. Moreover, such a withdrawal of support and relations would cause the loss of the most effective Christian rela-

tionship, contact and cooperation existing today between the two races at a time when the need for these is greatest. But notwithstanding what I have said about Negroes' poverty, Negroes today are paying annually out of their own pockets hundreds of thousands of dollars for their education.

It is my impression that the education of a man or a people consists not merely of those years of formal acquisition in schools, but in all else that goes to relate that man or people to life in such ways as will improve his own condition and make him helpful to those with whom he is associated. And to me it is much more interesting to go into this phase of Negro life in an attempt to answer the question of the contribution of colored people to their own education.





THE HISTORIC JOHN BROWN'S FORT ON THE CAMPUS OF STORER COLLEGE AT HARPER'S FERRY

Let us first see these Negro slaves as they entered the colonies just three hundred years ago:

They came without their consent and greatly against their wish.

They came among a new and unknown people.

They came into different and, in some instances, inhospitable climates.

They met new methods of living—new economic conditions.

They had an entirely new language with which to cope. They found a new God and a new religion.

The Negro slave during these years went through a process of self-education, so that he learned how to make even slavery tolerable. He developed a queer prudence—a prudence which until now exists among us and allows us to live and endure in the midst of injustice that strikes at the very fundamentals of life.

This, whatever else it is, is education; and it is of our own contribution. Unlike the Indian, unending, unconquering, retreating, the Negro slave grasped and coped with the white man's civilization, absorbed it, promoted it, even refined it.

In agriculture he became a master at farming; in the industries, a first-rate workman in all the trades of slavery days, reaching the point where he became foreman and superintendent.

Home life? In spite of his chattel slavery, in spite of the sexual bestiality allowed and at times encouraged, in spite of concubinage recognized and condoned, the Negro slave (wrenched from a system of polygamy in Africa) became in principle and practice remarkably monogamous; and when the Civil War closed, black men and black women walked out into freedom as husband and wife.

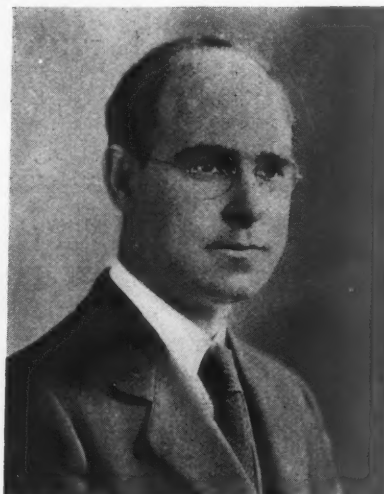
Language? The African came to America with his clicks and his gutturals, but his marvelously attuned ear soon learned the language of his masters. Out of his slavery, out of his new-found Bible, out of his newly acquired language, his thoughts, his yearning, and his very soul found expression in song—in sacred melodies that are yet the amazement of students of music and poetry. He entered slavery not knowing the language of his master. He came out with a lyric literature in his master's language.

It is interesting how the Negro *slave* learned the genius of American law and American institutions. His relation to government in Reconstruction days has been greatly

misrepresented, for he showed no disposition to revolution, but revealed a conservatism that the unbiased historian will some day admit. And today the United States makes a political and civic blunder to keep the Negro from expressing his prudence and wisdom in public affairs.

The education—the self-education—of Negroes in the business world makes a painful chapter. The devotion of Negroes to their organizations, their courage to try again and again after failures, quite give the lie to the oft-repeated charge that Negroes will not trust and cooperate with one another. But it is impossible for Negro business to remain isolated; and we hope that the young, well-educated Negro will acquire the confidence, cooperation and good will of the white business world that it has not given his predecessor.

Is it in the heart of white America that it *really* desires the Negro to become a full-fledged man with all the rights, opportunities and encouragement that any other American man may reasonably expect? Will the Negro be encouraged still further in his contribution to his own education? Or will there be an unholy program and plan



MORDECAI JOHNSON, LL.D., PRESIDENT OF HOWARD UNIVERSITY AND A GRADUATE OF MOREHOUSE COLLEGE

to abort the development that has thus far come to the American colored man?

I dare not prophesy. I sometimes fear a new set of obstacles, more embarrassing and hindering than those I have met. *But I believe in the great heart of America.* I do not believe that America's Christianity is a sham and a hypocrisy. I believe that there is honesty in the desire and purpose of many Christian men and women of America and that they do, after all, have a heart and mind that would see Jesus—see Him even on this baffling race question. I believe in my country as that country is to be found in the best men and women of the country—the derided, the pilloried few that finally have always led this country up to greater heights and new visions. I believe that America is finally going to see the right as it is in Christ Jesus, and that my group will come into its own so that the noble, refining qualities of this rejected and embarrassed group may make a further refining and humanizing gift to the Anglo-Saxon civilization which it was compelled to adopt.



A GENERAL VIEW OF TAUNGGYI IN NORTHERN BURMA NEAR THE CHINESE FRONTIER. THIS INDICATES THE TYPE OF COUNTRY DESCRIBED BY MR. BUKER IN THIS ARTICLE

## Life on the Burman-Chinese Frontier

BY REV. RAYMOND B. BUKER



It seems strange to me that I should be among people whose ways and habits of life have not been exploited in all the travel magazines of America. But to my knowledge the habits and customs of the Lahu and the Wa have not been written up extensively for the National Geographic Magazine, selecting one of the most popular to illustrate my point. Nor is it my purpose at this time to write extensively—oh, no, I am too busy learning their ways to burden you folks with more than a few brief touches of semi-civilized life. Today I want to write about the Lahu.

I am looking upon a group of a dozen Lahu workmen who are constructing a mud house for my pony man to sleep in at night. In order to direct the work I have brought my table and typewriter, two American ideas, out into the midst of a very foreign environment and am proceeding to kill two birds with one stone of time. We started this morning. I ordered a dozen or more 3 x 3 inch beams to be brought to the scene of action. These I measured off in suitable lengths, to make the framework of my little building 10 x 10, and eight feet high along the walls under the roof. After nailing these pieces together we dropped them into the holes dug for them. Next I shinned up and nailed the four sides together. The framework being done, I turned the work over to the men.

First they used some small trees recently hewed into round poles at the rate of \$7 per hundred. The poles are about five inches in diameter. They are put at four feet intervals along the wall to help reinforce the upright framework. Next comes the ever-present and universally usable bamboo. First some little bamboo, about three inches in diameter, to make the rafters of the roof. Then some large-tree bamboo, as the Lahu name indicates, six to eight inches in diameter and split into

strips about one-half inch wide. These are tied to the upright framework at intervals of six inches or so. These strips are continued up over the roof. Later the thatch grass will be tied to these strips. The tying process and the material are interesting. Men go out into the jungle and get suitable vines, which hold very well indeed.

Lastly, the framework being completed, men begin to carry water. We have no faucet which can be turned on to obtain needed water. Accordingly early this morning I had two men dam up a drainage ditch near by and now the water carriers are tapping this reservoir. The carrying of the water presents another Lahu problem. One man is using a pair of galvanized pails. Two or three men are using Mr. Rockefeller's famous cans, and two men are using native baked hard clay pots. All are using poles and carrying on the shoulders. The pot-carriers use specially contrived bamboo carriers.

The water is poured on the ground beside the building. The dirt is furiously dug at with the native hoe or *ciko*. Straw from a nearby rice field, left from the recent threshing season, is thoroughly mused into the mud. Then a dirty, muddy workman grabs a handful of this mud-laden straw and hangs it over one of the bamboo lateral strips. From the bottom upwards the house slowly develops a wall. As the wall grows the men patch and smooth up the rough and vacant spots. The roof will be put on after the wall has dried, in about three days. If it should rain meanwhile we might have to do the work over. As it has not rained now for over six weeks I am not looking for any trouble that way.

As I am getting to be an old-timer at this thing, having watched the erection of some six buildings, I will ask my wife, who is watching the performance for the first time, how it appeals to her.

"Very exciting," is her report. "It shows a good deal of brain power on the part of these folks. Indeed, it is interestingly primitive."



And yet these folks prefer such a building to one of American design with board floor and walls. The reason seems to lie in the fact that they can build a fire on the ground, and at night huddle beside this fire while the wind whistles around 32 degrees Fahrenheit outside. In such a house no blankets are necessary in order to keep warm.

Since I have thoroughly covered the subject of a 10 x 10 mud house, I will now bury my head in my typewriter and shut out all outside attractions. With one half of my brain I will think of how life used to be when I lived as you folks live now, and with the other half I will compare with it the oddities of my present life as I have had the fortune to observe it during the past months.

First, I would say that on the farms of America it is the habit to take the swill to the pigs. Out here it is the custom to let the pigs come to the swill, either in the front dooryard or inside the front and only door, where the family comes and goes.

Next I would turn down the street where the post-office ought to be, and observe that there is no such thing as a postoffice in these lands. In one direction we reach a postoffice by traveling fifteen days, in another direction ten days will bring us to one, and in another, in two days we reach a place where mail is delivered every five days. I am keen to send a man at least twice a month in the last direction. In five years I expect to have forgotten the use of a postage stamp and to wonder why trains carry a freight car on the front or back when it might be used for carrying passengers. If ever I see an aeroplane, I am sure I shall think it a huge bird.

When we brush our teeth, my wife and I are the object of much wonderation. Lahu arise early in the morning, sit around a tiny fire and rub their teeth white with last night's glowing embers, the morning charcoal.

Now I will discuss the stores of a storeless country. People eat here, even as in America. However, as a custom they prefer to eat twice a day, at 10:00 a. m. and at 3:00 or 4:00 in the afternoon. This conveniently breaks into the working hours, so that if you do not go to work until after breakfast, and quit at supper time, you do not have to work very long each day. To prevent this I had to establish the three times a day schedule on this compound.



TYPICAL HOUSE IN A JUNGLE VILLAGE IN NORTHERN BURMA



UNLOADING PACK-PONIES AT THE END OF A JUNGLE TRIP

In order to eat there must be food, and for strangers to obtain food there must be some way of buying. Here we are bound to use the oriental word *bazaar*. To an American that usually means a selling time organized by a group of women for the purpose of extracting money for some worthy or unworthy object, and extracting that money from some helpless, soft-hearted individual who is dragged there by his wife, or his wife-to-be. Here the bazaar is an honest-to-goodness necessity. It fills many purposes. It provides a way to tell time. We say, "after Sunday," or "before Sunday"; they say, "after bazaar-day" and "before bazaar-day." We say, "so many weeks"; they say, "so many bazaar-days." Every morning we rush for the newspaper to read the day's news. Every five days they journey slowly to bazaar, a little jaunt that may take from half a day to two days.

Here as they squat on their haunches they talk with the man next to them as he likewise squats over his produce. Friends of other villages come to barter a pinch of salt for a pint of peanuts or seven potatoes. While they barter they discuss all the slander and might-have-happened events. Suddenly a Chinese official struts or rides pompously up the line of sellers. All is hushed as he passes. When he is gone the universal questions of "What is he doing? What does he want? When will he go home? When did he come?" are hashed over until his whole history for several years previous and several years to come is compiled. With these and sundry other matters in his mind the Lahu returns home. At the end of five days, if he has been blessed with a quart of potatoes or a basket of mustard-greens, he will again go to the congregation of news-seekers and fill his desire for something to talk about. Curious as their customs seem to us, in truth the folks in this country are merely using different methods to satisfy the same desires that possess all the friends of my own country.

The Mong Mong bazaar which is held within sight of the Mission compound, though over a mile away across the river, is visited each time by over a thousand people. Shans who live in the valley itself are present in full force. Wa and Lahu who live in opposite directions on the surrounding hills, or over the other sides of them, come in long streams, single file, one following in the steps of the man in front, whether the road be wide or narrow, always one behind another they come over hill and dale, group by group, from 8:00 a. m. till after noon. Chinese come from all directions but mostly from the west, north and east. Mong Mong in a way marks



the end of Chinese villages and active Chinese life. Thus the valley bazaar has an excellent representation of four nationalities. Shan and Chinese are the dominant languages used. Chinese is the all-inclusive medium. However, with a knowledge of any one of the four languages represented it is possible to trade easily.

I never appreciated what salt means to folks until I came to this country. Salt is the main revenue for government officials who care to tax industry in this land. It is mined in the northern part of the Province and is brought in great hunks to these localities on pony back. Local men buy from salt dealers. Then the local men come early to the bazaar and squat over their loads of salt. When he goes to bazaar my man heads straight for the salt section. Here he buys up from fifty to eighty cents' worth of salt and the major part of his vegetable buying is carried on via the salt medium. Indeed, many folks will not take money in payment. They must have salt or they will not sell.

What is sold "on the bazaar?" Who buys everything, if every one, or at least nine-tenths of the folks who come, bring something to sell? Just at present I have no doubt that the American in charge of the nearby Mission buys more at each bazaar than any three other customers put together. First, I will tell you what the different nationalities bring to sell, roughly speaking. The Shans in the valley bring rice. They practically have a corner on this part of the market. The rice in the hills sells at a much higher price, and no Lahu or Wa would think of bringing his rice to the bazaar to compete with the Shans. Besides rice they bring garden produce and some fruit, such as *apawshi* or plantain and mangoes. They are great cloth makers and bring their blue cloth, fifteen inches wide and as long as you want it, to sell to the Lahu and Wa who perchance prefer to do other work than that of making cloth from the raw cotton.

The Wa have their special hobby for selling. Just at present they fill the market with cotton which they have raised during the past few months. They help the Shans to supply the needy with the plantain-banana. The Wa blanket can usually be found for sale. This white cotton blanket is about six feet long and four feet wide and sells for around \$2 Chinese. Oranges belong to the Wa exclusively. Pitch-pine for light at night seems to abound among the Wa hills and accordingly the majority of this product is sold by the Wa.

The Lahu bring the great mass of garden produce. "Truck-gardening" is what we would call it in America, but the truck is missing here. Vegetables of all descriptions are brought to sell and barter. Honey and eggs are to be had from the Lahu in a private way, but they do not bring these things to the bazaar. Sweet and Irish potatoes, greens of all descriptions, onions, parsnips and various members of the parsnip family, and various fruits that may happen to grow near the Lahu village are all brought in by the Lahu to sell. Some who live near the Chinese border bring salt.

The Chinese seem to fit in where no one else supplies the market. First of all they are the traders in all sorts of merchandise, such as buttons, needles, thread, little tin boxes and nicknacks, foreign cloth and little acces-

sories from Burma, such as canned milk, padlocks, etc. Of course, the price is three times the original, but one does not have to buy unless he wishes. The native shoes are made and sold by the Chinese. Tea and salt are brought mainly by the Chinese. Meat is sold by both Chinese and Shan. The meat is often brought alive and killed nearby in the early morning. Chickens are brought by any and all who may happen to have had a hen steal her nest. Eggs in this country are mainly used for hatching chickens, although they are eaten if a nest is found, no matter how long Mrs. Hen may have been sitting on the eggs.

Each variety of produce has its regular place in the bazaar. Many of the regular Chinese traders have built booths where they may be dry in case of rain and cool when the sun shines. These booths form three short streets. On all sides the other sellers spread out in more or less even rows, pointing in any direction. Food in its season, cotton in its season, native shoes and umbrellas in their season, all find a place sometime at the bazaar.

Here they have just one name for all meals, *aw cha*. *Aw* is the Lahu word for rice, and *cha* is the word for eat. Eat rice. Eat rice. Eat rice. These are the names



A TYPICAL BAPTIST CHURCH IN THE JUNGLE OF BURMA

of the three meals that may be eaten each day. Moreover, it is the description of what they do at meal time. They eat rice. You may partake of fruit, vegetables or dainties between meals, but when you want to eat, you eat rice. In the same way their word for "cook" portrays the dominant activity, i. e., boiling rice. With the rice is served some form of curry stuff. If all is well and the pocket flush with *hows*, there will be a meat curry. If not there will be a vegetable curry, and if one is in very hard straits there will be certain edible leaves cooked up for the curry. In this country to express the very extreme of poverty you say, "They have to eat corn instead of rice." Times have changed since Joseph was a boy.

Again, during the hard part of the year before the rice ripens it is common to tell of the hardships of the Lahu people. "Many of the men," they say, "have no jacket." Here when the jacket is gone there is nothing left for the shoulders. Men and women alike wear two-piece suits, always blue in color. Shans, Wa and Lahu all dress in blue, but each group has its particular way of cutting the cloth, of placing the buttons and of wearing its turbans. By these little oddities we are able to tell the group to which any one belongs.



## Help Us to Train the Womanhood of a Race

*A GREAT MESSAGE FROM A GREAT-HEARTED WOMAN*

BY MRS. C. C. CHEN OF SHANGHAI, CHINA



**I**N 1910, when President Roosevelt was in Egypt, he addressed the women students of the American College in Cairo, saying that no nation could rise above the standard of its womanhood. He said a great deal for the women. It is true that the hand which rocks the cradle rules the world. Women play a great rôle in the world's affairs. Whether they are conscious or unconscious of it, the facts remain the same. To judge a nation's tomorrow is to judge its womanhood of today. If the women of a nation are uneducated, then the next generation as a rule will be ignorant. If the women are superstitious, then the next generation will be more superstitious. If the women are luxury loving, then the next generation will be lazier than ever. It is the law of consequence.

China is a country in the making. Chinese women have contributed a great deal to the past. They have helped to establish the well worked out family system. They have taught their children to obey their parents, to honor and to respect their elders. The golden rule and the five relations have been well observed for centuries. We have built up our national structure on that foundation. Probably this is the very foundation on which China as an ancient nation still exists today. But the future demands before the Chinese women are ever so much greater than the past, so the Chinese women have to arise and meet those demands.

### Condition of Women in China Today

What is the condition of Chinese women today? Educationally, out of two hundred millions of women there are about two hundred thousand who have some



A FINE TYPE OF CHINESE MOTHERHOOD

kind of education. (This is my own estimate, not official.) Economically, women are dependent. When emergency comes they are unable to find jobs to support themselves. The only occupation which opens to women is the do-

mestic service. There are a few thousands of women entering into factory life; proportionately they are few. Religiously, our Chinese women are superstitious; in all their life they live in fear. In every direction they turn there are evil spirits and in everything they touch there is a god. Plus that, there have been incessant civil wars and external oppressions during the last century. It is indeed a miracle that China still exists today and the Chinese women do arise. I believe God has put China in a crucible to test if there is any gold in it!

Please be patient with China. A nation cannot be built up over night. But watch—God is performing a miracle before your very eyes. Certainly there are sterling qualities in the Chinese, both men and women, but I will confine my topic especially to women. There are hidden potentialities in Chinese women. They are patient and tenacious; they are loyal and sacrificial; they are adapt-



MRS. C. C. CHEN AND MRS. H. W. PEABODY, PHOTOGRAPHED AT NORTHFIELD

able to any condition and willing to work in any condition; and last of all, they are teachable and lovable! Today you will find that there are women lawyers, bankers, doctors, and professors. They stand equal with our men. This statement does seem contradictory to my first statement regarding women's occupation. At first I was dealing with masses, but here I am dealing with a few individuals. However, it proves potentialities and possibilities. It is true that there is a great possibility in China's future and her womanhood!

### Why So Backward?

What are the reasons that Chinese women have been so backward? According to tradition women should be kept refined. Later on the womanhood of China was trapped into the prison of refinement. By the way, the word "refinement" has been used in a most abused sense,

at least in our Chinese psychology. It means a woman of leisure, passive in action and degraded in mind, instead of diligent, active, and alert. The women should be pretty, with soft hands and small, lily feet. Naturally they walked slowly and followed behind, and they have been following for centuries. The public opinion about education was that women with education were not virtuous. Our women wanted to be virtuous, and so they deliberately ignored education. The religions in China have contributed a great unity to Chinese religious atmosphere, but in the meantime,—*except Confucianism*, they have also done a great damage to our spiritual and moral development. When religions can merge into one another they have lost their respective supremacy and become degenerated, commercialized and superstitious. Our women are uneducated, but they long for spiritual salvation just as you do, and many of them have never heard of Christ, so they have been caught in this religious system.

Women are the life-givers. Women are the teachers to every new generation of a nation's citizens. Our life has a great purpose and a great value. But unfortunately the mass of our Chinese people are unconscious of it. Many of us do not realize that we have a share in nation building and citizen training. We are unconscious that women's opinion and attitude can control the world peace and the world wars through the cooperative channels of our sons and husbands.

#### Woman's Share in Making Peace

Today our youth in China are talking about making China strong through force. Our Christian students are thinking seriously whether they should be absolute followers of Christ or true Chinese patriots. They feel that the two things do not go together. They think that the way to make China strong is *only* through force. They must fight for China in order to gain her rightful place among the family of the nations. One of our finest boys in England said that if force were the only means to make China strong he would give up his Christianity. What a terrific fight that is going through a young man's heart! But Christ has saved him, and I am sure He can save many more like that young man. Ever since last May, when there came the trouble between China and Japan in Tsinan, many of our Chinese students took military drill voluntarily. Our public opinion carries

further than propaganda. Today the public opinion in China is to make China strong through force. Ten years ago, when our Chinese lecturers went around to lecture in our country they had to use interpreters. But the public opinion was started that China, as a nation, should have a national language. Today our Chinese lecturers can go around lecturing to the students without interpreters. The public opinion carries.

China is not a fighting nation. We have developed a way of making peace through reason. We know our country has been weak. She has not been aggressive or progressive, but she has hurt nobody. The so-called great nations have taken advantage of her weakness and "bullied" her. Our men must defend, protect, fight and die for a purpose, but we women carry pain in our hearts. Have not we, the Christian women, a share to bring about the peace which the world so needs today? The youthful Chinese patriots need a mother's love to soften their hearts, and a mother's faith to bring them to God. Christian women must help the youth of China not to feel embittered, and save China from treading in the footsteps of that great European war. China is a nation that loves peace and must be preserved to further the peace of the world.

Two boys were camping out in the forest to watch the fire. One night one of the boys was suddenly awakened and saw that the sky was ablaze. He rushed over to wake the other boy and cried, "Fire! Fire!" The other boy said calmly, "Why, it is dawn—not fire!" So to you it is fire in China—to us it is dawn. She is no more a changeless, sleeping China, but an ever-growing, ever-changing China. With the dawn comes the work of the day. Are we Christians ready to stand by her and help her develop her womanhood? Don't you see the possibility of installing the Christian love in the hearts of Chinese women of today so that they will produce peace and love in the generation of tomorrow?

#### Now Is the Time for Investments

Don't you know the time of making investments? If we want to make investments of Christianity in China, it is today. You want to play safe—how can I blame you? But the resounding note of "uncertainty" in regards to China has hurt me doubly. Christ was invested in a most unsafe place and at a most inopportune time according to our judgment. It seems to us that Christ is needed to



GIRL STUDENTS AT SHANGHAI BAPTIST COLLEGE, THE CHINESE WOMANHOOD OF TOMORROW



day. We would be most willing to help Him and give all we have under His feet in order that He may accomplish in bringing His kingdom to earth. We would protect His life with our gunboats and poison gas so that He may be saved from the power of might. Oh, don't you see, don't you know that you and I are the Christ's representatives of today? He does not want us to protect Him. He wants us to drink His cup—the cup of absolute obedience to God's will. Don't you remember the promise and commission in John 14:12, and Matt. 28: 19-20? Maybe you want to ask, "Why don't you Chinese stabilize your government first, then we can come in and help you." A cup of cold water to a well tired and thirsty man will produce gratitude and friendship. A cup of cold water to a well rested and fed man is an idiotic act! You Americans and we Chinese are building *our* nation on the foundation of Christ in the hearts of men. We are building peace and good will and Christ-like characters for *our* tomorrow. The task is *ours*—not you Americans nor we Chinese—we must share and work together.

### What Works Are Most Needed?

What kind of works are most needed in China today? Industrial schools and vocational schools. In order to save their souls we have to satisfy their physical and economic needs, which is logical and a means to an end. Rural work is waiting to be developed. Our farmers are very superstitious. When their harvest fails they think that God is punishing them. They do not know that many kinds of disease can be killed by chemicals. Short term schools could be multiplied and women workers should be increased. And last of all is the work of helping the mothers to bring their children to God. What great work it is! Our women should be physically, mentally, and spiritually best equipped. It is easy to find a teacher to teach, but it is not so easy to find a person who is able to fill the spiritual need. We want missionaries who have the best education and training, but we want especially

those who have vision and can bring out the beauty and develop the potentialities of each individual. We are sharing the nation building and citizen training in His kingdom. We are helping to bring His kingdom on earth as it is in Heaven. It means that you have to select your most understanding and best trained people to be missionaries. It means that your annual budget has to be increased. It also means that you should cultivate your leaders to know the nature of the work and the psychology of the people. When they are recruiting the new missionaries they can present the situation correctly as to what is expected from them. You realize what a challenge and a privilege is before us!

It is true that China grows abnormally. She cannot help it, but has to grow in order to keep pace with the West. Yes, China asks for leadership and still asks for your financial support. It is unfair. I know it is unfair. Frankly, China is desperately poor at present. Eventually we want to be self-supporting, so won't you let us share the experiences that you have had in organizing and financing the church work? Help us to develop the church in China according to Chinese need and to Chinese support. At present the educational institutions, hospitals, and churches are such expensive ones to maintain that we cannot do it. It may take twenty, thirty, fifty years for us to be independent. But we want your missionaries to be one of us and to be the interpreters of the two peoples, to each other. By so doing you will gain unspeakable joy in watching the Chinese women develop and respond to your service and sacrifice. Chinese women have contributed in the past in building up our national structure on the foundation of a well established family system. Chinese women will contribute in the future in building up "Glory to God, peace on earth, and good will toward men." Furthermore, you need China. God has entrusted you with great wealth, efficient ability, and a great soul. You need a big laboratory in which to invest your wealth, to exercise your ability, and to develop the greatness of your soul!

## A Sacred Trust

LET us never forget that our Baptist missionary colleges represent a peculiar and sacred trust. They not only stand for education in the secular sense, but also call to mind a most precious legacy. Founded in prayer, in hopes and fears, sustained by the contributions of hard-working men and women, they stand today in the world as the embodiment of a definite idea, that of the highest Christian culture. For sixty years these institutions have been engaged in the training of Christian workers, and thousands of lives have been transformed by their influence. No one is forced to attend any of these colleges, nor is any one required to teach in any of them; but it is hoped, and even expected, that all who enter their portals will be in sympathy

with their dominant purpose. That purpose can never be given up by these institutions without the sacrifice of their integrity, and that they can not sacrifice. From time to time fads and follies and fancies arise, and all possible pressure is brought to force them from their moorings. They must be steadfast, however, and every worker in one of them is an executor of the legacy. Other institutions may do as seems best, and others may even sanction or permit things that the church school can not possibly approve; but for the missionary college there is no choice. Each must keep that which is committed to its care. Each is a sacred trust.—*Benjamin Brawley of Shaw University, Raleigh, N. C., in The Home Mission Monthly Review.*

## The Year of Victory

BY DR. W. H. BOWLER

*SOME OF THE THINGS THE EXECUTIVE SECRETARY DID NOT HAVE TIME TO SAY AT THE DETROIT CONVENTION*

"WE HAVE had a great year," was the oft repeated expression that greeted me during the days of the Detroit Convention. In fact, these very words were used so often in my presence while in Detroit that it seemed as if the denomination had spontaneously adopted them as a slogan. The widespread interest in the achievements of last year encourages me to give in some detail an analysis and interpretation of what the year's record really means to the denomination.

### A Summary of the Financial Outcome

The total amount available for the operating budget was approximately \$7,000,000; \$5,000,000 came from donation sources, and \$2,000,000 from non-donation sources. The total from donation sources applicable to the operative program was \$5,500,000; \$5,000,000 was for the unified operating budgets, and \$500,000 for the two special projects, Church Edifice Revolving Fund and Judson Campaign.

The total from donation sources in excess of the previous year was \$1,100,000. Of this excess \$600,000 was for the unified operating budget and \$500,000 was given for the two special projects already mentioned.



W. H. BOWLER, EXECUTIVE SECRETARY

The contributions for the operating budgets were the highest in a three year period and almost equal to the highest in a four year period. This means that the slump in giving during a four year period for the unified budget was practically overcome in a single year. The increase for the operating budget was equal to giving the participating organizations an average of 13% in excess of what they had received the previous year.

In accordance with an action of the Convention a year

ago, a good proportion of this increase was applied to the debts of the organizations. Balance sheets furnished my office by the various organizations indicate that the net indebtedness of the denomination was reduced from \$625,000 to \$225,000 as of April 30, 1928.

### A Review of the Causes That Made for Success

Of course we instinctively think first of the divine element in this success. We lifted up our eyes unto the hills and our help came from God. His resources were at our disposal and we claimed them. The honor and glory belongs unto Him.

As we review the human causes, one name seems to lead the rest; it is that of W. C. Coleman. There is general recognition among Northern Baptists everywhere that President Coleman rendered the denomination a wonderful and unique service.

A second cause which had a tremendous influence was the generous contribution and conditional gift of Mr. John D. Rockefeller, Jr. His offer became the means of focusing the attention of the denomination upon the necessity and possibility of exceeding last year's performance. Undoubtedly this offer awakened a new interest and gave a new courage to our church leaders everywhere.

A third cause which I mention with a great deal of personal gratification was the splendid leadership and heroic work of the state secretaries and directors of promotion. This group of men worked with an energy and efficiency which surpassed even the record of former years, it seems to me.

Another cause for success was the fact that we began the year's effort with the first day of the first month. That we began the year right is indicated by the fact that 1,600 of our churches paid the first twelfth of their quota during the month of May. A good beginning makes a good ending, providing the beginning is continued until the end. Not only did we begin the year right, but we kept up a continuous effort during the entire year. We made a significant gain over the previous year in the receipts of the first month and thereafter there was a steady gain in receipts throughout the year. A result of this regular work is seen in the fact that when Mr. Rockefeller's conditional offer was made the denomination had already accumulated an excess of \$200,000 over the previous year's receipts to that date.

I think we might name another cause which goes back even further than beginning the first month right, and that is *that we made preparation for the year even before it began*. One reason why we succeeded was that a great many churches accepted their quotas during February and carried out an effective Every Member Enlistment so that we were ready to begin effectively on May 1.

### The Outlook for a Greater Year

Last year was indeed a great year, but this year ought to be greater, for a number of reasons. Our faith has been

strengthened and our courage revived because we have seen what can be done. The trend of giving has been definitely and decisively turned upward. We may go a step further: what has been done by the grace of God can be outdone.

We are to have a continuation of the help and leadership of Mr. W. C. Coleman in the important position of Chairman of the National Council of Northern Baptist Laymen. He will this year continue to give generously of his time to help secure another victory.

We also have the continuation of the generous giving of Mr. John D. Rockefeller, Jr., including the same conditional offer for this year as he made for last year.

Then we have the important element of new leadership. Mr. Arthur M. Harris comes to the position of President of the Northern Baptist Convention. On the day of his election at the Detroit Convention he came to me, as Mr. Coleman did a year ago, and made what may possibly be a more generous offer of time than even Mr. Coleman's offer. He said, "The only limitation to the amount of time I am ready to give the denomination this

year is that fixed by my physical strength. Up to the limit of physical endurance my time is at the disposal of the denomination." This is nothing new for President Harris, as he has been serving the Ministers and Missionaries Benefit Board as their Treasurer on a volunteer basis for a number of years.

We also have the leadership of awakened laymen. Never in my memory was there such an awakening and stirring among the laymen of the Northern Baptist Convention as there was at Detroit. Under the leadership of Chairman Coleman and Vice-Chairman George Earl the laymen will be a greater force than last year.

Another reason why we are going to have a better year is the fact that there was better and more advanced preparation for this year than for last year. More churches accepted a quota before the year began. There was a decided general increase in the amount of quota accepted. More churches are paying on the basis of one-twelfth every month.

Certainly here are sufficient reasons for believing that the outlook is growing better and better.



## Action of Northern Baptist Groups Concerning Prohibition, Law Enforcement and Christian Responsibility

**A**T a joint conference on temperance and law enforcement participated in by representatives of the Social Education Division of the American Baptist Publication Society, the Social Service Division of the American Baptist Home Mission Society, the Committee on Prohibition and Law Enforcement, and the Social Service Commission of the Northern Baptist Convention, the Civic Committee of the Woman's Missionary Societies and State Conventions, the following actions relative to the Christian Citizenship responsibilities of 8,000,000 Baptists in the United States were adopted unanimously:

1. The motive of those who advocated the adoption and continuation of National Prohibition was worthy and patriotic. It is an honest, unselfish, constructive effort to "promote the general welfare" by the restriction of the activities of individuals, through the prohibition of the manufacture, sale, transportation, exportation and importation of intoxicating liquors for beverage purposes. That the prohibition of the traffic in intoxicants is a

proper exercise of the law-making power, and that the Eighteenth Amendment and the Volstead Act are salutary measures has been proved. Labor has been enriched, business enlarged, public savings and capital resources vastly increased, through the prohibition enactments.

2. We urgently recommend the discussion of Prohibition and Law Enforcement at all denominational gatherings, as well as from the local pulpit and in the adult and young people's groups, that the prohibition sentiment may be crystallized.

3. We urge the 8,000,000 Baptists in the United States to support for public office only those candidates whose pledge, records and attitudes will guarantee the proper administration and enforcement of prohibition statutes.

4. We urge the members of our churches and congregations to observe all laws, and by example and precept discourage lawlessness at all times and in all places; and to register and vote at all elections for measures and candidates favorable to prohibition and law enforcement.



## Opinions on Moral Issues in the Presidential Campaign

### A Momentous Choice

BY FREDERICK L. ANDERSON, D.D.

This is the most critical presidential election in a generation. The period of reconstruction after the war is past. We now sail on into an unknown future. It is serious business and we need the most experienced and best-equipped captain whom we can secure.

We must decide in November between two levels of civilization—the civilization of the sidewalks of the East Side of New York, with all their heritage of lower ideals of life and conduct, and the civilization of the Iowa farm with its sterner, and, as it seems to us, higher morality. The type we choose this autumn will dominate the country for years.

The focal point of difference is the practical question of Prohibition. If Smith should be chosen, every "wet" and the great majority of "drys" would rightly conclude that his election was the beginning of the end of the great experiment, and this would be the unanimous verdict in foreign countries.

Prohibition is one of the greatest moral, social and economic enterprises ever undertaken, and in it the United States leads the world towards sobriety, righteousness and prosperity. If Prohibition should fail, it would take the heart out of the noblest group of men and women in our land. After fighting all their lives long, only to see their unselfish endeavor go for nothing in the end, they would naturally throw up their hands in despair and cry, "What's the use?" It would take twenty-five years to gather fresh faith and courage.

And as the workers for Prohibition are largely the same persons who are behind all other movements for social and spiritual progress, every reform and the Church of Jesus Christ itself would feel the disintegrating shock.

On the other hand, November will bring an unexampled opportunity. A victory at this crisis would be decisive and would serve notice on all the world that America held firmly to her purpose to go on to a complete triumph.

There is a tide in the affairs of men  
Which, taken at its flood, leads on to fortune.  
Omitted, all the voyage of their life  
Is bound in shallows and in miseries.  
On such a full sea are we now afloat,  
And we must take the current while it serves  
Or lose our ventures.

### How I Shall Vote

BY ARTHUR M. HARRIS

*President of the Northern Baptist Convention*

You ask me "How will you vote in November, and Why?" I gladly reply.

First, I am an Independent Republican. I voted for Wilson in 1916 as I do not think it best to "change horses while crossing the stream." In 1920 I voted for Cox. I had been under fire in France, had carried our wounded and aided helpless men, women and children,

driven from their homes by shot and shell. Thus I knew at first hand the awful hell spelled by war for both combatants and non-combatants. Any honest effort to help nations better to understand each other and to make another such war impossible appealed to me.

I believed the League of Nations to represent such an honest effort and therefore favored our joining. When, during the campaign, Harding said, "We have turned our backs upon it (the League)," I turned my back upon him by voting against him.

Governor Smith has, in my judgment, turned his back upon the Constitution of the United States. In taking the oath of office as Governor of the great Empire State he committed himself to support the Constitution of the United States. So strongly was he against the Eighteenth Amendment that he signed the bill repealing the State law enacted more surely to insure the enforcement of the Eighteenth Constitutional Amendment.

He has committed himself to nullification of the Constitution by advocating a policy which would permit each State to determine for itself just how far it will go, if at all, in observing the Eighteenth Amendment. This means legally drunk in New York and legally sober in the adjoining States if the respective legislatures so vote.

He says he is opposed to the saloon, opposed to bootlegging and a law which encourages the latter. He would, for example, permit New York State to determine for itself the percent of alcoholic content of wine and beer. This accomplished, there of necessity follow the places where such "legalized wine and beer" may be sold.

If, as claimed, bootleggers find it easy to bootleg now, it does not require much intelligence to see how much easier it would be to sell non-legal alcoholic drinks with places all over the State, opened by law, for the purpose of selling so-called "legalized wine and beer."

The dispensers of alcoholic drinks were never noted for their tenaciousness in the observance of laws enacted to control the liquor traffic. What evidence has Governor Smith or anyone else offered to prove that liquor dealers have a more sensitive conscience, a sterner sense of duty in the matter of law observance or a less keen desire to make money than prior to national prohibition?

I would vote against waging war in order to save the lives of men, and I shall vote against Governor Smith because I am *for* war against any scheme to legalize the saloon and its output under whatever glorified title it may be given.

From the standpoint of loyalty to Christ, my country and American homes, I shall vote *against* Governor Smith.

P. S.—Since the above was written the Governor has delivered his speech of acceptance and reemphasized his wetness so plainly that the issue is clearly drawn.

In speaking approvingly of the Canadian plan he in all fairness should have called attention to the fact that Quebec reports "an increase in sale of 1,000,000 gallons of beer in 1927; Saskatchewan, an increase of 125 per

cent in the number of arrests for drunkenness in the first year of 'control,' and bootlegging increased 111 per cent; Montreal, drunkenness among women has increased 53 per cent."

### "The Issue Transcends Politics"

BY W. C. COLEMAN, LL.D.

#### *Ex-President of the Northern Baptist Convention*

Governor Alfred E. Smith has forced the issue. He proposes to find a way to render ineffective the Federal Constitution and the laws passed in support thereof. He has pursued a course which wins to his support the most dangerous elements in American life.

No matter what personal qualities Governor Smith may possess, as a Christian and a citizen I could not be found in company with the horde of law breakers who are rallying to his standard.

*The issue transcends politics and parties.* Our national integrity is assailed. The high purpose and spiritual ideals which have made us great as a nation are to be cast aside.

Christian duty must dominate over political expediency. In my judgment, Herbert Hoover best represents the true American spirit and ideals in the present situation. He should have the vote of every Christian and patriot, regardless of political affiliations.

### Why Dr. Mott Favors Mr. Hoover

Dr. John R. Mott, lifelong leader in the Young Men's Christian Association and other religious movements, has expressed himself strongly in favor of Mr. Hoover. He says:

The thoroughness and up-to-dateness of his mental processes and methods, combined with his practical bent, show his rare qualification for constructive statesmanship.

His sensitive and strong social conscience and his keen responsiveness to forward-looking proposals and measures for further social welfare are imperatively needed in the leadership of the nation and the life of the world during the years right before us. I would find it impossible to name any man in public life who, within the range of his opportunities, has demonstrated his possession and use of such qualities in a more helpful and satisfying way.

His wide and thorough knowledge of the life, mentality, and trends of the peoples of Europe, Asia, Latin America, and Australasia rarely equips him for fostering most helpful international relations, especially from the American point of view. In recent world journeys I have had occasion to observe this again and again. Few are in a position to appreciate what an extensive and highly efficient staff he has built up and developed in the widely-flung activities of the Department of Commerce. What other country to-day has such prompt and reliable reports, with all that this means for the furtherance of the interests of industry, commerce and finance, and of right understanding with other nations?

One of the greatest tasks before America to-day is that of assimilating or weaving in the strong strains which the foreign elements in our population are so well able to supply. Right here, Hoover is in a class by himself. He has an appreciation of all these peoples, based on

intimate knowledge of their backgrounds, distinctive qualities, and aspirations, and they have confidence in him; and all this would go far to ensure much needed progress in the assimilative process.

In his exceptional activity in meeting great emergencies and crises in the pathway of disasters, and in his administration of great humanitarian projects, he has revealed a rare spirit of tolerance, a large comprehension, and an appreciation of men of different national, racial, and religious backgrounds. What does this not make possible in the service of a complex, cosmopolitan nation like our own?

In my contacts with youth all over the land, in the South as well as the North, I have observed that he commands to a remarkable degree, the confidence and following of young men and young women, not only in the schools and colleges, where it is significant that he has carried all the polls, but also among the youth outside such institutions. By his governing ideals, his habits, and his life record from the days of boyhood and young manhood, as well as his attitude toward the great moral issues of our day, he is fitted to be just such an example to the youth of the land as they should find in their President.

### Mr. Hoover on Prohibition

The passage in Mr. Hoover's acceptance address referring to the Eighteenth Amendment is as follows:

"I recently stated my position upon the Eighteenth Amendment, which I again repeat:

"I do not favor the repeal of the Eighteenth Amendment. I stand for the efficient enforcement of the laws enacted thereunder. Whoever is chosen President has under his oath the solemn duty to pursue this course.

"Our country has deliberately undertaken a great social and economic experiment, noble in motive and far-reaching in purpose. It must be worked out constructively."

"Common sense compels us to realize that grave abuses have occurred—abuses which must be remedied. And organized searching investigation of fact and causes can alone determine the wise method of correcting them. Crime and disobedience of law cannot be permitted to break down the Constitution and laws of the United States.

"Modification of the enforcement laws which would permit that which the Constitution forbids is nullification. This the American people will not countenance. Change in the Constitution can and must be brought about only by the straightforward methods provided in the Constitution itself. There are those who do not believe in the purposes of several provisions of the Constitution. No one denies their right to seek to amend it. They are not subject to criticism for asserting that right. But the Republican Party does deny the right of any one to seek to destroy the purposes of the Constitution by indirection.

"Whoever is elected President takes an oath not only to faithfully execute the office of the President, but that oath provides still further that he will to the best of his ability preserve, protect and defend the Constitution of the United States. I should be untrue to these great traditions, untrue to my oath of office, were I to declare otherwise."





## THE EDITOR'S POINT OF VIEW



### A MORAL ISSUE

The present presidential campaign puts squarely up to the people of the United States a moral issue of incalculable importance. This issue is Prohibition. Shall the Eighteenth Amendment to the Constitution be supported and enforced, or shall it be repealed and State option and government sale of liquor be substituted for it? The issue has been made absolutely clear.

This lifts the campaign out of politics into the higher realm of morals. Since the interests of missions at home and abroad are vitally involved in the outcome, together with all the higher interests of our national life, we should be derelict in duty if we did not present the issues and their meaning to our readers. The question is in no sense one of partisanship or party, but one of principle. If it has become a party question it is because the candidate of one party has made it a personal issue upon which he elects to make his stand, in disregard of his party's platform. The simple fact remains that Prohibition is most seriously menaced by an assault such as has never before been made upon it.

In view of the gravity of the situation we have asked a number of our laymen to express their opinions through our pages. We give also the reasoned statement of Dr. John R. Mott, one of the foremost Christian leaders of the world, who is always fair and conservative in using his wide influence, and who is able to estimate from his world contacts the effects of a victory at this time for the foes of Prohibition.

It is true that Prohibition is not the only issue in this campaign, but it so far outweighs the others in its importance not only to America but to foreign nations that we do not wish to divert attention from it. This issue, it should be clearly borne in mind, was not raised by the churches, but has been forced upon us and must be met. It is our conviction that the Christian citizens of our country, regardless of party, have never been faced with a more solemn duty than that which now confronts them.

### THE PACT TO RENOUNCE WAR

The Pact of Paris, one of the great world documents, was signed on the 27th of August by the representatives of fifteen of the leading nations in the Paris room of the French Foreign Office where the League of Nations was born. Within a few days the list of nations signing reached forty-eight, and Secretary Kellogg's happiness was complete. His name will be linked indelibly with that of M. Briand of France in the inception and carrying out of this plan of multilateral treaties by which the nations renounce war as a national policy, a wonderful gain in attitude, as well as solemn pledge. While the idea originated with M. Briand, the fact is recognized by all that it was the putting it forth with the power of the United States behind it that made its adoption possible, and Mr. Kellogg takes rank with ex-Secretary Hughes as a promoter of world peace.

In the message of felicitation which he sent to President Doumergue of France President Coolidge said of the treaty: "It is a great forward step in the preservation of peaceful relations between the nations, and, therefore, will, I know, prove to be a historic document in the history of civilization. It has been a privilege to the United States to contribute to the success of this movement, a satisfaction to have been associated with France and other peace-loving nations in thus writing into international law one of the greatest aspirations of the human conscience."

The first two articles of the treaty, which contain the vital clauses, are simple and definite, as follows:

*Article I.*—The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies and renounce it as an instrument of national policy in their relations with one another.

*Article II.*—The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

### A NEW APOLOGETIC FOR FOREIGN MISSIONS

As a result of conditions throughout the world today Christian people everywhere are experiencing real mental confusion with respect to the validity and urgency of the foreign mission movement. Critical attacks calling in question every important activity in life have not spared the missionary enterprise. Unreflecting and biased travelers who, in increasing numbers, visit mission lands, but lack the background for a genuine understanding of the missionary situation, have accentuated such criticism. Developments in China and India have awakened perplexity and uncertainty in the minds of the supporters of missions. It is not surprising that a frank demand arises for a new foreign missionary apologetic. A brief summary of the present situation will be helpful. Humanity today is everywhere awakened as never before to stark, staring day. Commerce, industry, and science push relentlessly into the remotest field to discover, evaluate, and exploit. Great peoples the world over are *wanting* God as well as *needing* Him. They look to Christ and repudiate the lukewarm discipleship of His followers. They are discriminating between the implication of Western civilization and the teachings of Jesus. Meanwhile the Christ-minded missionary everywhere finds fuller welcome for his message than ever before. With her hundred million dollar income and her two-car family life, America is possessed of enormous material wealth equaling nearly three times the national wealth of Great Britain, the next country in order of financial strength. Paralleling physical and material riches is a wealth of developing young manhood and womanhood. It is in mortal danger from the disease of prosperity. Among these young people are many thousands who seek service instead of ease. The flower of this group hold the



conviction that neither philanthropy, nor ethics, nor wealth will save the world, but only the Christian faith. These are the elements in the present apologetic for foreign missions. God save America from her prosperity. God save the far corners of the earth from a godless program of commerce, industry, and modern science. God help America to use her material wealth to send forth youth prepared to go and bring spiritual wealth to all the world. The old element in the apologetic still remains. The Master still stands as the Lord of life, uttering His word of command that will suffer no denial, "Go ye into all the world and preach the gospel to every creature."

—From the *Foreign Mission Society's Annual Report*.

#### ARTICLES TO READ

We are especially glad to give our readers articles of such interest and value as those in this issue by Madam Chen on the development of woman in China, and by President Hope on the contribution which his race has made to education in America. The writers are part of that concerning which they write. They deal with subjects of no common concern. Madam Chen knows full well what a Christian womanhood means to the future of her wonderful land, and knows also what the lack of it would mean for the future of civilization. She is a woman whom our people will take to their hearts as they come to appreciate her unusual qualities of mind and heart. We hope to count her among our regular contributors in China, thus keeping our readers correctly informed as to the developments in the life of women there. She represents one phase of the racial situation, as President Hope of Morehouse College represents another closer at home. We bespeak for his abstract of the address which he made at Toronto a careful reading, and after reading reflection upon his closing words. To us there is in them a peculiar appeal to the sense of justice, of right and fair play, the Christianity indeed, of the white people of this country. To those who know this noble man and what he has suffered of injustice and the worst type of cruelty for his race and its education, his reserve and fine spirit will make his warnings the more significant. There must be a day of reckoning for these racial superiority complexes, and it is this which he foresees and of which he forewarns. Wise will the Christian world be if it heeds in time, and adopts in all relations the principles of Jesus, the Son of Man, the Friend and Elder Brother of all men.

#### THE REDISCOVERY OF AFRICA

It is significant that the Congo Jubilee Conference which met last month, should have been held when Africa is emerging into the consciousness of the civilized world in a fuller way than ever before. It seems providential that the Christian churches should be making special study of Africa during the present year. While the African work of Northern Baptists is confined to Belgian Congo, the fact should not be overlooked that sooner or later the world will envision Africa as one great continent. Already government officials are conferring on problems of administration. During the past year an International Health Commission, composed of physicians from England, Belgium, France, Italy and Portugal, and sponsored by the League of Nations, completed an exceedingly important study of certain problems connected with the prevalence of sleeping sickness in different parts of Central Africa. This indicates how European nations

having colonies in Africa are recognizing their common problems. Northern Baptists, in carrying on work in Belgian Congo, are affecting the life of the entire African continent. The railway from Cape Town is in operation as far as Elizabethtown in Belgian Congo. The French Government is projecting a railroad from Algiers across the Sahara and Sudan to French Equatorial Africa. This without doubt will ultimately connect with the southern line and be crossed by a trans-equatorial system, thus marking Africa with the sign of the cross. Baptist work lies very near the intersection. The problems of Africa as a whole, therefore, are problems for which Northern Baptists must help find the solution.

#### A MESSAGE FROM PRESIDENT HARRIS

Mr. A. M. Harris, President of the Northern Baptist Convention, had laid out with Secretary Bowler a strenuous program of laymen's conferences, in company with Mr. Coleman, for September and following months. An attack of typhoid fever while at his summer home at Schroon Lake, in the Adirondacks, upset all these plans, although the attack was comparatively light and Mr. Harris is on the road to recovery. His spirit and interest in the work are shown by the following night letter which he sent to Dr. Bowler as a message to the laymen who will gather in the conferences. It is a message that may well make its appeal to all the men in our churches:

*Schroon Lake, N. Y., Sept. 6th.*

*W. H. Bowler:*

It is a matter of keenest regret that illness prevents me from meeting with the groups of laymen in the different cities this month. Extend my greetings and this expression of regrets to the brethren. May the Father's richest blessing be with you, Coleman, Boyle, the laymen and the churches they represent. Our church schools must continue to be the fields from which most grain must be harvested for the Kingdom. The boys of today, the leaders in the generation to follow, have their eyes upon the outstanding men in their respective communities, and what they are to be tomorrow depends much upon what our men are today. God grant that many more of our men of influence may actively identify themselves during the current year with the work of their respective church schools. Such participation will greatly enrich the lives of our boys, will prove a blessing to the church, and a greater blessing to the men themselves. This goes out from my sick room with assurances of my prayers as you gather from day to day.

A. M. HARRIS.

#### THE BELGIAN CONGO MISSION JUBILEE

Twenty evangelical missions are now working in Belgian Congo. Every three years they hold a general conference at one of the stations. As this year marks the fiftieth anniversary of the opening of the Congo area to evangelical mission work, a special celebration—to be known as "The Congo Jubilee Conference"—was to be held at Kinshasa, situated on Stanley Pool about 200 miles inland from the port city of Matadi. This meeting has broad significance for Baptists, inasmuch as the two organizations first beginning evangelical work in Congo were the Baptist Missionary Society of England, and the Livingstone Inland Mission, which later became the Belgian Congo Mission of the American Baptist Foreign

Mission Society. The Jubilee Conference will bring together about one hundred missionaries working in Belgian Congo, and it is anticipated that approximately fifty delegates will come from Europe and America. The Conference will review the fifty years of service already completed, and discuss many vital issues now confronting the missions in the development of their work. In a later issue we shall give special attention to Africa, including a full report of this missionary Jubilee. This anniversary should mark the beginning of more aggressive activity for the evangelization of this great field. The influx of foreign business enterprises in Africa renders it increasingly imperative that the Christian forces occupy the ground adequately and do their utmost through the presentation of the Christian message to reinforce Congo's twelve millions of child-peoples against the moral dangers attendant upon their new contacts with the civilized world.

## NOTE AND COMMENT

¶ The Spelman-Morehouse Club of Detroit, a fine body of graduates of these two notable Baptist schools living in Detroit, has decided to give two scholarships—one to Spelman and the other to Morehouse—which will support a promising young man and woman. The club will find the students and the money. This is the very best way for the graduates to show their appreciation of the educational advantages furnished them by our Home Mission Colleges.

¶ President Calles of Mexico in his valedictory address to the Mexican Congress proved his sincerity and patriotism by absolutely renouncing the presidential office for the future. He said that "Mexico must pass once for all from the historic condition of one man rule to national laws and institutions." This disposes finally of the predictions that he would seek to keep a hold on the presidency. In refusing to become a dictator he has won a secure place in the hearts of his people.

¶ We give on another page the tender tribute paid by Dr. Dickinson to the memory of Mrs. Charles L. White. Those who were privileged to know her and to have been in the home which she graced with a rare hospitality realize the loss to that family circle, as well as to the wider church and missionary interests that engaged her constant attention. She recalls instinctively to mind that most wonderful eulogy ever paid to woman, in Proverbs 31st chapter. Truly "in her tongue was the law of kindness. . . Her children rise up and call her blessed; her husband also, and he praiseth her."

¶ As one result of the union of Rochester and Colgate Theological Seminaries the Italian Department of the Colgate school goes to Rochester. It remains under the direction of Dr. Mangano, who has been at its head since its birth twenty years ago. Before leaving Hamilton a reunion of the graduates was arranged for September 7-11, with a four days' program. This we shall report later. During the twenty years forty-five young men have been educated for their work as ministers to their people, and eleven others have taken a partial or special course. The record of the Italian Baptist churches would not have been possible save for the educational advantages offered by this institution, which is a child of the Home Mission Society. The week following the re-

union the annual meeting of the Italian Baptist Convention was to be held at Utica. We congratulate Prof. Mangano on these two decades of remarkable service, and regret that it was not possible to accept the invitation to be present both at reunion and convention. Our Italian friends and fellow workers know how to have a good time at their gatherings, as well as a profitable one.

¶ *Roads to the City of God* is the title which Basil Mathews has given to the illuminating volume that reports officially the World Conference at Jerusalem. In these pages Dr. Mathews tells a thrilling story in a thrilling way. The issues considered are presented clearly, the essential findings are given, showing the marvelous unity attained on many points of difference, and the reader shares in the benefits of the discussions and the charm of the associations. A profitable book for the pastor's library, a spiritual tonic where perhaps one would not expect to find it. Many who were present have said their lives were changed by the gathering on the Mount of Olives. Dr. Mathews has caught and imparted the spirit of that supreme missionary occasion. Doubleday, Doran & Co. are the publishers in this country.

¶ The plea made by Dr. R. H. Akagi of Japan, that American students make more earnest efforts to cultivate genuine friendship among the thousands of foreign students now in the United States and to help them see the best in our Christian life, is one to which Christian people everywhere as well as students should respond. How many of our readers have ever taken time to discover whether there are any foreign students in their communities? Have any efforts been made to cultivate their acquaintance and their friendship? Have they ever been invited to our churches and to share in the hospitality of our homes?

¶ Benedict College for Negro youth located at Columbia, South Carolina, is blessed with a loyal body of students. On Founder's Day the students, backed by the faculty, raised \$9,133 for needed improvements. The movement for the relief of Benedict instituted by Negro Baptists has started auspiciously, inasmuch as help is more willingly extended to those disposed to carry their share of the load.

¶ Protestants are being challenged to vote for Governor Smith because he is a Catholic, so as to show their freedom from religious bigotry. This is a specious and false plea that should not be considered for a moment. The truth is that if one should vote for Governor Smith *because* he is a Catholic, it is equally true that one should not vote for him *because* he is. The reason is not valid. The voter is to choose according to his own conscience and opinion of the candidate. The religious issue does not enter at all necessarily in this case. It is quite enough to decide the matter that Governor Smith is a Tammany product and faithful adherent, deliberately opposed to prohibition and declaredly in favor of seeking the repeal of the Eighteenth Amendment and the immediate modification of the Volstead Act to allow the manufacture and sale of light wines and beer; also advocating the adoption of the Canadian plan which puts the state governments into the liquor business. Let no one be misled by the smokescreen of bigotry. Voters have a right to declare that Governor Smith is not the type of man they wish to see in the presidency, and this quite apart from any question of religion, tolerance or bigotry.





TYPICAL SCENES FROM BAPTIST SCHOOLS AND COLLEGES

*Top Row:* QUARTETTE AND CHORAL CLUB, SIMMONS UNIVERSITY, LOUISVILLE, KY.; COMMERCIAL CLASS

*Middle Row:* GRADUATING CLASS, 1928, HARTSHORN COLLEGE; RECEPTION ROOM, HARTSHORN

*Bottom Row:* Y. M. C. A. CABINET, VIRGINIA UNION UNIVERSITY; DEBATING SOCIETY, VIRGINIA UNION





LS AND COLLEGES FOR NEGROES IN THE SOUTH  
 COMMERCIAL CLASS, SIMMONS UNIVERSITY; SENIOR AND JUNIOR CLASSES, SIMMONS UNIVERSITY  
 ROOM, HARTSHORN COLLEGE; CLASS IN PHYSICAL EDUCATION, HARTSHORN COLLEGE  
 ETY, VIRGINIA UNION UNIVERSITY; AND SOPHOMORE CLASS, VIRGINIA UNION UNIVERSITY



## Face to Face with Jesus in the Gospels

THE SECOND IN A SERIES OF DEVOTIONAL ADDRESSES DELIVERED AT THE  
NORTHERN BAPTIST CONVENTION IN DETROIT

BY REV. THOMAS PHILLIPS, D.D., OF LONDON, ENGLAND

THE only way to get a bigger religion is to come face to face with Jesus. And so I plead that we should go back to the Gospels, read the Gospels as much as we read our newspapers and magazines, and read them right through. And never mind the chapters and verses. There was a bishop traveling through France and staying in bad hotels and he had nothing to do, so he divided the Gospels and the Bible into chapters and verses. "Satan finds some mischief still for idle hands to do." And because of that we read verses.

What I plead is that all of us should go back to our homes and come face to face with the Gospels. Never mind criticism for the time present. Your one equipment is an instinct for reality. You know real goods when you see them. You can tell a man who speaks the truth, you can tell a man who tells a lie; and you take the Gospels just with that instinct and out of the Gospel pages there rises up a tremendous personality; and as I read, that tremendous personality seems to come out of the page and to hit my life. He smites me, He sentences me, He exposes me, He flings me to the ground.

I come to an incident like this that has to do with the life of a minister who has a class or a congregation of a number of men and endeavors to help them, and after he has given them endless time and pains they let him down. He says, "I'll never waste my time upon such stuff any more." The Lord Jesus Christ gave three years to a band of twelve to teach them magnanimity of life, and at the end of the three years Peter, James and John behaved like big babies, jealous, sensitive, and they struck and they wouldn't wash each other's feet as was their custom; and Jesus, knowing that He had come from God and was about to go to God, took a basin and girded Himself and washed His disciples' feet. It is completely beyond me.

He was on a lake in a storm. He was asleep but the disciples arouse Him, and He awoke in full and complete self-possession as if He were in a picnic on the Galilean hills instead of in a storm on the Galilean lake, and said, "Peace, be still!" Absolute poise, absolute self-possession. I could go on multiplying instances.

It is through qualities like these, not through dogmas, through reading the life of Jesus and actually coming into touch with His personality, that I discover that He is very God of very God. I discover a life that you need, a life that is like a necklace, threaded with words for pearls and with deeds for diamonds, and every word is a revelation and every deed is a benediction. I examine the life and I find two strands.

One strand is *Goodness*. I examine His life and I endeavor—forgive me for saying so, and may God forgive me—to improve His life. Again and again I've been trying to improve the life of Jesus, adding some hue to His character, some line to the portrait, but I cannot do it, and it cannot be done. I have tried to make Him purer than He was, to add purity to His character, but it's like adding brightness to light. I have tried to make Him more righteous, but the life of Jesus is inflexible as to righteousness. God cannot be more righteous than Jesus was. I have tried to add to His love, to make it more tender, more impartial, more insistent, more universal, but I cannot do it. The love of God must be like the love of Jesus.

So it is by reading His life, by getting into actual touch with Him, by coming face to face with Him, that I see a unique character. He was never converted, He never struggled and strained. There is no creak of machinery here in His life. The ideal is the actual, and the actual is the ideal. He is never struggling to reach the ideal; the ideal steps down to meet the real. There may be a speck on the snow of the mountain or a stain on the lily cup, but there is no speck or stain on the life of Jesus. Jesus stands out unique, unclipsed, unchallenged, supreme and alone upon the throne of goodness.

The next strand is *Helpfulness*. He was always helping people. I can never find a single act in His character in which He was not helping somebody. No woman was ever turned away, and He only turned away one man, and that man, the rich young ruler, was unwilling to be helped. He was always helping, helping the poor whom the rich despised, helping the rich, helping the great doctors with their intricate questions, helping the children, helping men who said thank you, and men who didn't say thank you; helping His friends and helping His enemies, helping the good and respectable and helping the biggest sinners, helping in great things and in little things, helping a village maiden to get over the hitch in the wedding ceremony, helping the fishermen who had missed a catch, helping at all times and in all places. He connected every person He met and every need He heard of with the gloriousness of inexhaustible love. You can take the gleam out of the flame before you can take helpfulness out of the life of Jesus. Helpfulness is the second strand.

These two strands unite and blend—the goodness that brings Him into contact with God and the helpfulness that brings Him into contact with man. It is not always that goodness is helpful, it can be very unhelpful. Some-



times I am scared of goodness by the austerity of it. Goodness excommunicates me and condemns me. Goodness says very often to me, "Go to the devil." I do not know that I care to go to very good people for help. I've only met about six perfect people, and I do not know that I would care to go to any of them for help. If I were a heretic, I'd never go to an orthodox man to set me right, although I might be as evangelical as he. But I am not afraid of Jesus. He does not scare me. Jesus is not as squeamish as some of His saints. His goodness is attractive. He is fairest among ten thousand and altogether lovely. Never condemning, never exposing, He reveals to me a goodness which is friendly to me. Goodness and helpfulness are blended in Jesus.

I take a life like that and I want to know how humanity is going to react to it. I see that life getting right in the midst of men, and surely men will greet it. No, they suspect Him and hate Him, and at last they hang Him to a cross of ignominy and shame; and they do it because of selfishness and greed, because of officialism and pride, because of inhospitality to new light, because of unwillingness to be disturbed in their grooves and sins, precisely like our sins, the sins that are causing the turmoil in the world today. I find in my nature a kick against high things, against exacting things, a kick against spiritual things. There is always that kick. It was that kick that crucified Jesus Christ.

When Jesus came there was a kick in humanity against goodness, and that kick drove Him to the cross. You take a piece of iron which is glowing white and plunge it into a pail of dirty water and the water hisses; and Jesus came into the world and selfish humanity hissed and placed the fairest man who ever trod the earth upon the worst possible place it could have put him—upon a felon's cross.

But the question arises, will this stop Him? Will this eclipse His goodness? Will this stop His helpfulness? It is easy to help people when they appreciate it. It is easy to make sacrifices for people when they thank you. It is easy to do work when everybody is smiling upon you; but the people had turned their back upon Him, the disciples had deserted Him, and the church had excommunicated Him, and the Roman Emperor is producing a cross for Him. Will He keep on helping? Roman historians tell us that every man who was dragged to a cross went there swearing at humanity and everything. I watch this wonderful personality being crucified by ungrateful humanity. What do I hear? "Father, forgive them for they know not what they do." That's the biggest thing I know. Sin killed Jesus and Jesus in being killed prayed for the sin that killed Him. Sin crucified my Lord and He in being crucified prayed for the forgiveness of the sin that crucified Him. That's a fact, and out of that must grow all theories of atonement.

Well, is that an end to it? Has sin conquered? Could a Roman soldier, with a spear and a Roman hammer and a few Roman nails, put an end to a life like that? Does Calvary mean the utter defeat of goodness and helpfulness? No, in a few days He reappeared amongst His disciples, and those men who had been sad became triumphant, who had become timid became full of courage; those men who had been ineffective and cowards became heroes. Something took place. You cannot have an effect like that without a cause. Here are a few demoralized, discredited Galilean peasants who were consoli-

dated into an organization big enough to upset the Roman Empire and change the world. Something took place and I prefer the explanation of the men who were there. They said, "Jesus is living." They acted as if Jesus were living. They healed men as if Jesus were living. Simon Peter, the day after Pentecost, met a lame man at the gate of the Temple and healed him, and people were wondering if he had healed this man, but Peter said it was Jesus who had healed him.

Jesus is still with us, healing men after the resurrection as He healed men by the Galilean lake. I do not know what entry was put in the Roman records that day—perhaps, "Today, Good Friday, we crucified a Galilean peasant." There may be no entry in the books of Jerusalem, but Pilate is gone and Jesus lives, and is greater today than ever He was. That is according to His own word, "Lo, I myself am with you even unto the end of the days," no day excepted, today and every day even unto the ending up of history.

The question to me is, do we believe it? If it is true the whole world is altered. If it is not true, if I can explain this away, better shut down our churches. If I am going to have a Christianity, let me have a Christianity which is vital and real and which I can thoroughly believe in. "Lo, I myself am with you." The message I want to convey is this: More important than all your buildings, more important than all your organizations, more important than any of your speakers, more important than this great city, more important than this great continent, is Jesus Christ, who is right in the midst of you. "Lo, I am with you even unto the end of the world."

I am preaching it and you won't believe me. That is why I am fed up on preaching. If I were a doctor and made prescriptions you would act upon them. If I were a business man and offered you contracts you would either turn them down or accept them. Is Jesus living today? Is He right in the midst of you? Are you going home to your churches, and more important than the minister, more important than the pulpit, more important than the organ and more important than anything else is the Shekinah? A revivalist in my native land once gave out a text and he couldn't preach. All he could say was, "The divine Shekinah! The divine Shekinah! The divine Presence!" And possibly no words of mine could help you as much as for you to realize Jesus; Jesus my Lord and my God! Thou art here.

I want to try to make this clear from two standpoints: From the standpoint of theology. The incarnation did not alter God. One of my great texts is this: God is the same yesterday, today, and forever. What God was in Jesus, what God was in Calvary, on the cross, that is what God has always been and always will be. The incarnation only made manifest something that was there already. God had always been in the world, had always filled the world, and Jesus came and God was manifested in a human body, and these people came along and killed Him. The body was removed but the presence remained. I look at Jesus and I take away the body of Jesus and what remains is the Holy Spirit, is God. The body stood in the way. Jesus said, "I am going away. It is expedient that I go away, for if I go not away the Comforter will not come unto you. This body is a hindrance. It is going to be taken away that I may be nearer to you." He is nearer to us this morning than He was to Peter and John and James and Mary, when he was in the flesh.



We talk about the coming of Jesus, and we sing, "The crowning day is coming by and by," but when the crowning day comes, Jesus Christ will not be one whit nearer to you than He is this morning. The body was taken away that the presence of God might be right in the midst of you.

"Nearer is he than breathing,  
Closer than hands or feet."

I preach from experience. I have felt it on the sea and on the prairies, somebody with me, some great one, some mysterious one. You may not feel it this morning, but looking back over your life you can point here and there and say there was somebody present. Shackleton in the South Seas, discovering the Southern Pole, with three men went for a long trail, and as they went along this trail the men said, "Who's the other one?" And Shackleton felt so himself.

Gilmour, out in Mongolia, having lost his wife with a little baby, was in his little hut. Mongolians, coming in for a communion service, only two or three, on a dismal day, said, "There was somebody there." A mother puts her little boy to bed and the little chap cannot sleep and he moves about. The mother creeps gently into the room. The lad hears her and says, "There's somebody in the room. Oh, maybe it's a constable, or a burglar, or a ghost. There's somebody here." And he trembles, and the mother switches on the light and he says, "It's mother," and it had been all the time. There is something always around about me, hanging over me, and I am afraid He is hostile and condemns me. I call Him God, but I do not know Him very well, and in the incarnation the light is switched on and I say, "It is Jesus," and it has been Jesus all the time. God is like Jesus, and all around about us is Jesus' presence, and this means everything.

## The British-American Fraternal

BY CHARLES HATCH SEARS, D.D., OF NEW YORK

(From Dr. Sears' Address at the Fraternal meeting in Toronto)

LET me bring you two words. First, let me express my understanding of the place of the British-American Fraternal within the province of the wider Baptist World Fellowship for which this Alliance stands. If the lifting of the voice of the British-American Fraternal within the halls of the World Alliance today creates a discord, I would have it hushed, but I find no difficulty in a special loyalty within a larger fellowship.

For many years within my own cosmopolitan city, I have sought to cultivate among our several foreign-language groups—whether Slavic, Latin or Mongolian, aye, and among the Negroes—an appreciation of the culture of their own race, a deep loyalty to their own kin, and a peculiar sense of responsibility for the redemption of their own people. There is nothing in this inconsistent either with national unity or world brotherhood. By the same token, let us be loyal to our British-American heritage and accept a peculiar responsibility for the redemption of our peoples.

If our understanding and appreciation of a world-wide brotherhood is academic, if it lacks content, let us seek the first opportunity for salvation from a narrow provincialism. Within Baptist circles this Fraternal opens for us one way of escape. For the sake of a wider reach, somewhat approaching a world thrust, let us stretch our hands and sympathies and loyalties over national boundaries and overseas through this British-American Fraternal.

Since I have known more of other peoples I have been impressed that whatever advantage British and American may have, it is not so much in race as in culture. I am, however, convinced that we have certain distinct advantages. Is this racial arrogance? Let me be specific. Woodrow Wilson was right in regarding the Bible as "The Magna Charta of the soul's liberty."

The open Bible, in the language of the people, in the hands of the average man, is responsible for that sense of the dignity and the value of the individual on the one hand, and for that initiative and sense of social responsibility on the other, which has characterized our peoples. From the open Bible has come our conception of the universal priesthood of the believer; our conception of the sovereignty of the individual in the

state; our conception of the moral accountability of the individual in society. The open Bible in the language of the people and in the hands of the common man, is the only hope of a free church in a free state within a Christianized society.

To this spiritual heritage, rather than to any inherent racial superiority, do we owe our progress. Is not this a platform big enough for a world fellowship in the Baptist World Alliance? Let us preserve this spiritual heritage for our own people and for the world. Let us, as Baptists, feel it a peculiar privilege to use this British-American Fraternal for better international understanding and as a practical expression of a world fellowship.

Let my second word be a very practical one. Let me suggest seven definite steps to strengthen the British-American Fraternal.

### A WORKING PROGRAM

1. Let us imitate our English brothers by taking practical steps to build up within each land represented by this larger Fraternal, an active membership of ministers and laymen who share the ideals of the union. Let Fraternal groups assemble from time to time for discussion and to foster fellowship within the group and understanding within the larger fellowship of the British-American Fraternal.

2. With the permission of the British Fraternal, let us adopt the *Fraternal* as the organ of the British-American Fraternal, with an associate editor for each group, making the dues sufficient to cover individual subscriptions.

3. Let us cultivate correspondence between pastor and pastor, missionary secretary and missionary secretary, and layman and layman on the two sides of the Atlantic.

4. Let us exchange periodicals or other media to widen our information and to broaden our sympathies.

5. Let these Fraternals arrange to greet visiting brothers.

6. Let us facilitate an exchange of pulpit supplies.

7. In view of the sacerdotal and sacramental influences which are forging to the front, let us use the British-American Fraternal for the preservation of our common spiritual heritage.

*Note:* The foregoing statement was adopted as the working program of the British-American Fraternal.

## What Price Discipleship?

BY REV. BENJAMIN T. LIVINGSTON

*Address delivered at the Detroit Convention—publication requested by vote*



IN VIEW of the fact that so many members of our churches have lost whatever interest they once had in the cause of Christ, until we have had brought to our attention that more than half the membership of the local church does not attend the services any longer; and in view of the fact also that the standard of entrance into church membership for our day may mean little or nothing more than a general acceptance of Christianity as a mode of life and enjoyment of the social fellowship of the organized life of the church, the Committee on Evangelism has requested that we re-state for our consideration that which is involved in becoming a disciple or follower of Christ.

### Definition of Disciple

The term disciple is well known to all who are familiar with the New Testament. The following quotation is instructive: "Disciple is the term consistently used in the four Gospels to mark the relationship existing between Christ and His followers. Jesus used it Himself in speaking of His followers, and they in speaking of each other. Neither did it pass out of use in the new days of pentecostal power. It runs right through the Acts of the Apostles."

Primarily a disciple is a learner, and for an illustration of the relationship the Sermon on the Mount is an excellent example. In the setting of the Sermon Jesus the teacher is seated, and His disciples are hearing and learning that the blessed ones are "the poor in spirit," "those who mourn," "the meek," "those who hunger and thirst after righteousness," "the merciful," "the pure in heart," "the peacemakers;" and the influence of all such is as salt and light in the world. Other characteristics of discipleship are made known in this marvelous Sermon which has become instruction, inspiration, and a constant challenge to all who would sit at the feet of the Master as His disciples and therefore as learners.

I fear too much is taken for granted these days in receiving prospective members. We assume that because nearly every home has its Bible, and because we live in a Christian land, people know very generally what Christianity is, what it stands for, and also its demands upon the individual. There is today an appalling ignorance of the content of the gospel. There is urgent need, therefore, for classes of instruction both before and after membership.

Other organizations and other cults provide for the instruction of candidates for admission. The day has arrived when we need to underscore *learner, learning*, as an essential for discipleship and church membership.

But one does not go far in reading the New Testament before he discovers that a disciple is more than a learner, as we understand and use the term learning today. A disciple of Christ follows and obeys Him from whom he receives instruction; he is concerned not only with hearing, but doing what he is taught. It is not enough to take the simple dictionary meaning of the term disciple, and make our appeal and stand-ard upon this as a basis. Our Lord declared in John 8:31: "If ye continue in my words, then are ye my disciples indeed."

It is therefore a lifelong relationship of hearing, following and heeding, or obeying the word of the Master.

### What Discipleship Involves

To be more specific: Discipleship involves in the first place *a definite committal of oneself to Christ*.

This is mentioned first because in many quarters there is little or no mark of differentiation between the life with Christ and that commonly lived in the average community, and which is known as a good moral life, or as a good citizen. In fact, we are told by some that such progress has been made in better living in these recent years that we shall not see the marked change that formerly obtained when people accepted Christ and entered into discipleship with Jesus.

We know that the early disciples, when they heard the message from the lips of their Lord, with its appeal to follow Him, left all that they had and established entirely new relationships which had their origin in the Christ. They repented and "about faced" immediately. How familiar we are with this fact, recorded in the story of the early fishermen, Peter, James, and John. Then too we recall that Levi left his job as tax collector and became Matthew the devoted disciple of Christ. What distinctions in experience and conduct are recognized in the Epistles as the life of the disciple is unfolded under the guidance of the Holy Spirit!

When the moment comes that we surrender to Christ as Saviour and Lord; when the choice is made between sin and righteousness, self and Christ; when Christ becomes the center of our life morally, intellectually, and spiritually, there will of necessity be the recognition of the fact that we no longer live the old life of selfishness and sin, that we have entered upon a new way of life. That moment I believe is the supreme moment, the most important of all life's experiences that can ever come to any of us. Let us make more, very much more of the act of entrance into discipleship in the experience of both old and young. Henceforth we are not our own but Christ's. The committal to Christ should be definite, vivid, and final.

### Spiritual Experience a Requisite

Discipleship involves in the second place *a definite spiritual experience*.

We mention this because in many quarters no questions are asked as to whether the experience of Christ as Saviour is known to the applicant for church membership; it is sufficient for some to find the individual willing to come into the fellowship of the church. Conversion is a term, we are told by some, that belongs to the past, and who are we, others say, to sit in judgment upon an individual as to his spiritual experience.

But our Lord taught that a new birth was needed in the individual, that it was a birth from above, a spiritual birth. At Caesarea Philippi when Peter exclaimed, "Thou art the Christ," Jesus replied, "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven." The source of the revelation was from without.

The one outstanding reality of the early and later days of revival, and even of the Reformation, was the new experience



into which all entered who believed in Christ. This experience is an absolute necessity for all ages, both old and young. It will not be felt nor expressed by all alike. As there are no two blades of grass alike, and no two petals alike, for there is an endless harmonious variety in the world about us, so there are as many varieties of experience of the grace of God as there are individuals.

Whoever we are, if we have experienced the spiritual birth taught by our Lord, we *know* Him in whom we have believed; we *know* that we have passed from bondage to freedom, and from death unto life; we *know* that we love the brethren; we *know* that the things we once hated we now love, and love what we once hated.

We may be compelled to go a little more slowly about receiving people for baptism and church membership, because this experience, whatever the color of the individual, whether rich or poor, cultured or ignorant—this experience is, I repeat, an absolute necessity. And much of our leakage in church membership may be traced today to our low and indefinite standard of expectation in the experience of many who become church members. Without prescribing the manner of the experience, we should ask for and expect the prospective candidate for baptism to bear witness to the conscious indwelling of Christ, which the Holy Spirit gives to all who come by repentance and faith in the Lord Jesus Christ. A spiritual experience is as much a necessity now as in any day that is past.

### Spiritual Expression Through Life

Discipleship involves, in the third place, *a definite spiritual expression through the life of the individual*. Discipleship is an experience of Christ, with Christ, and for Christ. Here the difference between the sacred and secular vanishes, nor can there be one experience for Sunday, and another for Monday, in the life of the disciple of Jesus. Every area of human life and experience, whether it be social, industrial or political, is faced as a challenge and opportunity in which the spirit and ethics of Jesus shall be made to operate and prevail.

The spiritual contacts of the average layman in too many communities are few and far between. We have been on the defensive for too long. When our Lord declared that the gates of hell would not prevail against His church, He was thinking and speaking of a church on the "Offensive," one which has initiative, and which makes itself felt in the life of the community and the world. And when our Lord promised His spirit to the church after His departure, He said, "When the Spirit comes he shall bear witness of me."

### What Is Needed To-day

The service that is needed for our day is one that will enable the disciples to put into practice the spirit and ethics of Jesus in every relationship, beginning with the individual and his home. There will, of necessity, be confession of sin, of unholy living, of compromises with doubtful and sinful conduct, of failure to carry the gospel to the men and women of our own community, of lack of vision and sacrificial living to send the gospel to all the peoples who wait for our messengers; in short, the revival most needed is one within the church itself.

The supreme question for us is, Will we take Jesus seriously and practise as disciples of Jesus, whatever the cost, the implications of the gospel that bear upon our lives and their relation to a world lost without Christ?

The need now is not for men and women who will dare to be burned, or to be thrown to the wild animals of the arena, or cast into the dungeon, but for men and women, disciples of Christ, who will dare to give expression, dare to live the Christ

life whatever the cost, holding neither home ties, nor friends, nor social relationship, nor business, not even their own lives dear, but who can say with Paul, "For me to live is Christ."

### Some Practical Applications

Discipleship also involves *a definite alignment of the individual with other individuals of like faith*, who not only pray but labor for the coming of the Kingdom of God.

It is very noticeable in the early church that all those who had entered into the experience of Christ and become disciples were "*together*"; the very genius of the Spirit of Christ brings together all who love Him for fellowship and also to carry out the purpose of their Lord, and we read, the Lord "added to the church such as were being saved," and "they had all things in common."

Can you think of discipleship without prayer at its very heart, when our Lord was given constantly to prayer, and taught us to pray without ceasing? And yet there are churches where prayer as a social privilege and opportunity no longer obtains. We take people into our churches as members whose voices have never been heard in prayer. No wonder the prayer meeting lags, and is uninteresting.

Of course, baptism will be sought and practised because of the example and teaching of our Lord. Every requirement and privilege as set forth by Jesus is essential for our peace and spiritual progress. The Lord's supper will likewise be observed because of our Lord's example and instruction to His disciples to do likewise and thus commemorate His atoning death until He comes again.

The disciple's identification with home and foreign missions, with Christian education, and with the social aspects of the gospel which are always redemptive, and his constant effort from the very first step in the new way, to *win others for Christ and His church*, is more than having one's name on the church roll; or attending a Sunday morning service, important as that may be; or giving to meet the budget of the church, whatever it may represent; such an identification is an alignment with Jesus and with His people through sacrificial living and effort to hasten the coming of Christ and the kingdom of God.

### Plea for a New Beginning

Let us begin all over again, if need be, and, recognizing the all important place which Jesus occupies as the teacher sent from God, let us all seek to follow Him as disciples, sitting at His feet, learning the lessons of life, remembering that if we continue in His word then are we His disciples indeed, and that the relationship involves a definite committal of oneself to Christ, a definite experience of Christ, a definite expression of the spirit of Christ, and a definite alignment with the organized forces of the church of Christ.

In the beautiful city of Edinburg, not far from the center, stand stately pillars of marble. They represent a movement that contemplated years ago the erection of a great marble structure that would fittingly represent the Scottish people; but the pillars stand after these many years, silently testifying to the failure, to complete what had been started. Our Lord, in Luke 14:25, gives a similar illustration, in the parable of the tower:

"For which of you, intending to build a tower, sitteth not down first, and counteth the cost whether he have sufficient to finish it, lest haply after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him? So likewise whosoever he be of you that forsaketh not all that he hath he cannot be my disciple."

This is the price of discipleship.





MORE THAN ONE THOUSAND CHRISTIAN DELEGATES REPRESENTING SEVEN DIFFERENT TRIBES ASSEMBLED AT KANGPOKPI, ASSAM, FOR THE FIRST BAPTIST CONVENTION EVER HELD IN MANIPUR

## A Great Convention in Manipur

*A REMARKABLE STORY OF CHRISTIAN PROGRESS IN A REGION THAT HAS HITHERTO BEEN CLOSED TO MISSIONARY EFFORT*

BY WILLIAM PETTIGREW OF ASSAM

IT was decided to have our first Convention of Baptist Christians in Manipur at our mission headquarters in Kangpokpi. From 8 to 10 tribes were represented, to the number of 1,100 and over. The language difficulty was got over by using the lingua franca of the

State, Manipuri. The meetings were conducted and controlled by the Christian leaders, the two missionary families taking a back seat, listening to the inspired reports and to the genuine flow of spiritual songs that broke the program at agreeable intervals and gave

us an insight into the rapid growth of the community in their service of worship.

This Convention was held at the latter end of January. We cannot do better than report on the news that was given to us by one of the tribes in attendance there, its number totalling nearly half the number attending the Convention. The Tangkhul Naga Christians are progressing in numbers, in education, and in evangelistic fervor for the bringing to the feet of Jesus of every soul belonging to their tribe. For many years this tribe has practiced a system of tithing, and now the reports tell us of greater efforts to shoulder the burden, and so relieve the Society at this time of serious financial trouble. We were greatly inspired over the efforts of one particular Christian village. Four years ago this village was wholly non-Christian. Now it has one of the most progressive churches we have. Paying for school teacher and pastor, a large contribution yearly to the Association funds, and in 1927 the erection of a fine church building, costing them over Rs. 3,000—all has come from their own voluntary contributions. This is the spirit of the Christians of this area.

When the writer commenced his work in Manipur 33 years ago, and tried to devise ways and means whereby the gross ignorance might be dispelled from the minds of the young men and women, opposition met him at every turn, and



MISSIONARIES G. G. CROZIER, M.D., WILLIAM PETTIGREW, MRS. PETTIGREW, MRS. CROZIER, WITH MANIPUR CHRISTIAN LEADERS

only persistent plodding in the face of it won the day. Today we see the great and sincere desire on the part of all, both men and women, to do all in their power to bring their people up to that standard of life whereby they will be able to teach and train themselves for the great service awaiting them in the future. No longer is it a mere desire to read and write a little, but a determination on the part of the young men to succeed in higher walks of life, and to be the means in the hands of their Master of uplifting their tribes and bringing them the wisdom gained by earnest study of the things of life, and more especially of the things of God, Who 'unto us is made wisdom.'

One section of the northeast area was not contented two years ago to simply confine its educational efforts to small village schools, but, by means of support given them in the cultivation and produce of their cotton and linseed fields, and also by the selling of clothes made with much care and loving service by their women, they decided to build a permanent school building, with hostel accommodation for any from the neighboring villages who were anxious to learn. They secured three or four teachers and opened their middle grade school with a total enrolment of over 60 boys and girls in 1926. Now the number has increased, but the enthusiasm has not waned, for the ways and means are still being provided from voluntary gifts and from produce of their labors. And so the good work goes on,



REUNION OF LABOR BATTALION OF MANIPUR WHO VOLUNTEERED FOR SERVICE IN FRANCE DURING THE WAR, WITH CAPT. WILLIAM PETTIGREW. NOTE THE WAR MEDALS. MR. PETTIGREW WEARS ALSO THE KAISER-I-HIND MEDAL

and in our heart of hearts we can now contemplate the time when the Tangkhul Naga Christian community will be able to carry on its own work of propagation, administration and support, without any further aid from the Mission. May our desires for them be fulfilled to the letter, and that soon.

The above article was written before the writer left for furlough. Since his arrival in the United States, important news has come from Manipur, which should find a place here.

Mention of restrictions on evangelistic work, and on the care of the new converts

is mentioned above. These restrictions have been part and parcel of our experiences in Manipur since we first set foot in that country in 1894. So long as the converts were slow in coming forward in the early years, no severe restrictions were put upon us by the Hindu Darbar.

Owing to the diligent and faithful preaching of the Gospel by the Christians in the areas allowed us by the Darbar, the one area, called the Sadar area, which extends north and south through the center of the State, and in which these restrictions have been in force, has seen a gradual interest in the Gospel message.



MISSION CHURCH AND THE KANGPOKPI VALLEY PHOTOGRAPHED FROM THE PORCH OF MR. PETTIGREW'S HOME. THE HAZE IN THE CENTER IS THE SMOKE OF THE CAMP FIRES OF THE MANIPUR CONVENTION

Taking last year's records, we had over 500 converts in the southeastern part of that area, a similar number in the central part, north of the capital, Imphal, and a small community of young Christians in the extreme north. In all of these three centers, the Darbar laid down strict regulations. In the southeast, the missionary was only allowed to visit his Christian converts once a year. Evangelistic work was absolutely forbidden, and the number of Christians was to remain the same. In the section north of the capital, the missionary and his superintending pastor were not permitted to visit any of the Christian villages at any time, nor to do evangelistic work. In spite of a petition, signed by the heathen chief and his elders, along with the small group of Christians in the most northern section, among a new and important tribe, called the Sopvoma Naga, praying that a pastor be allowed to visit and live with this group, the Darbar rejected their petition, and they were made to understand that no Christians would be allowed among that tribe.

When the Governor of Assam visited Manipur last January, the writer took the opportunity to appeal against these restrictions. After a personal interview with him, and after sympathetic consideration of the whole situation among these hill tribes, surrounding the valley of Manipur, and also after a friendly talk with the Maharaja of Manipur, and with the latter's approval, orders have now been issued by the Governor of Assam, that all the restrictions mentioned above should be removed. Freedom to evangelize all three areas, and to employ all

means for the care of the Christian communities, in the way of education, and care of the churches, has now been conceded.

For this answer to prayer, we all praise God. The churches of America should understand that we in Manipur are now in a position to place our workers there, teachers, evangelists and pastors, and the missionaries in charge of the Sadar area are now allowed to visit these centers at any time. The important tribe of the Sopvoma Naga, closely allied to the large and important Angami Naga tribe to the north of Manipur, is now open for evangelizing. This we consider a great victory for the cause of Christ.

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### Itinerating in the Sona Bata Field in Belgian Congo

BY REV. THOMAS MOODY

This is an account of an itinerary that I had among 16 churches in our Sona Bata district prior to my departure to America on furlough. At Leopoldville the church was filled, with 60 sitting on the platform and on the floor in the aisles. Thirty-three were baptized, and the offering was 685 francs. Then we had group meetings at Bubu Ntetu, where there were four churches represented, with 800 people present and 78 baptisms; at Kinkasi with three churches, with 1,000 present and 101 baptisms; at Kinyengo with four churches, with 1,200 present and 117 baptisms; at Kinsiesie with five churches, with 1300 present and 105 baptisms; at Madimba with four churches, with 350 present and 52 bap-

tisms. This was a most strenuous trip. Some days we marched from 6:00 A. M. till 6:00 P. M., and one day we crossed four rivers and climbed mountains until we were about all in, finally reaching Sanga, where we were glad to rest for the night. This year so far, we had nine baptismal services during which over 500 have been baptized, and the special offerings have come to 5000 francs. Thus the good work goes on, with thirty churches, 10,000 members and three hundred village schools to look after.

The Sona Bata revival has reached the Bambalas. The Bambalas are along the Kwango and Wamba Rivers between Sona Bata and our station at Banga. They are a good, industrious people, not afraid to work. Two of our Sona Bata traders went out there about seven years ago and made friends with the chief, Minna Nkisi, at the village of Kinkosi. As these traders came to our annual Thanksgiving services at Sona Bata, some of these Bambalas came with them. Not long afterward they besought us to send them teachers. It was difficult, as the Bambalas were 150 miles away, but they were so persistent that we finally managed to get one of our good pastors, David Nzonzi, to go out among them. This was three years ago.

The following year they came and talked it over, and sent a dozen carriers to meet us at Makengo's village, where we had a church amongst the Bayakas. They besought us so earnestly that we started with them. After four strenuous days, marching from before sunrise until after sunset, we arrived at Kinkosi. We were hungry and tired, but the people gave us a grand reception and brought in plenty of food. They came in from the village 'round about until we had 500 people who stayed for three days' meetings. We examined 200 candidates and decided to baptize 79, after which we organized the Bambala church, with Nzonzi as pastor.

This last year we were out again amongst them and found the work progressing. They have built a good house for the pastor, also one for the missionary, and one for the state officer. Besides, they have built a fine chapel 80 by 40 feet, with a good thatched roof. The people came in from the villages round about, and from across the Wamba River, where they had built a house for a teacher. We were teaching and instructing them for ten days, and after examination baptized 99. We had fully 1000 people at the thanksgiving services, and the offering was 536 francs. A franc is the daily pay for a workman.



THE TANGKHUL NAGA BAPTIST CHURCH AT ISHMAEL, MANIPUR, BUILT AND FURNISHED ENTIRELY BY THE MEMBERS OF THE CHURCH, WHO FIVE YEARS AGO WERE STILL LIVING IN PAGANISM





## HELPING HAND

### Studying Africa

The new issue of *Our Work in the Orient*, published by the Woman's Foreign Mission Society, is unusually attractive. It will be indispensable for use in mission study classes in Africa. The material on the various fields is as usual compact and full of information as to missionaries, stations, and types of work. Moreover, the cover this year is a scene in the vivid coloring of the African forest. Mr. D. M. Albaugh, who has served as missionary in Africa under the general board, has written the following significantly beautiful Foreword:

"God revealed His infinite wisdom and the marvelous beauty of His nature when He created the dark green of the African jungle to afford some contrast to the intense rays of a burning equatorial sun. A missionary walked in the cool of the aged forest path, and with spirit revived, realized anew that God shows His handiwork even to the outposts of the world."

### Our Work in Belgian Congo

Today not only Baptist but over twenty Mission Societies or boards are at work in the Congo, and Christian stations almost span the great continent and practically link the Indian Ocean to the Atlantic. The Belgian Congo offers a large and fruitful field. The territory is equal to that of the United States west of the Rockies and has a population of 12,000,000, about three-fourths or 8,000,000 of whom are women and children. In 1927 the Northern Convention had forty-nine missionaries connected with the field, thirteen of whom were on furlough or sick leave. This is a great decrease from the fifty-six missionaries on field and furlough in 1892, but it must be remembered that the native staff has increased quite remarkably during that period. However, the number of missionaries today in the Congo is far too small even to hold adequately our promising work and it is of course impossible for our present force to respond to the growing opportunities for advance.

Of the forty-nine missionaries registered today, only nine are single women missionaries of the Woman's Foreign Society. These represent nurses, teachers and one doctor. The spiritual awakening throughout this section is well known. Over 13,000 have been baptized within

the last five years. The question is how to hold and train these earnest converts on a decreasing budget and a depleted staff? In our main stations we have large boarding and day schools in which our young people are trained and from which they go to teach in the village schools. Last year Mrs. Leslie reported 18,000 pupils in the village schools around Vanga and the chiefs were constantly sending in for more teachers. Ten days before the Sona Bata school opened last October the children started coming from the outside so that they might not be turned away when classes began. Each teacher brings in his brightest products, usually from five to a dozen and all are eager to enter the station schools. It is interesting to note that before the missionaries came only one tribe in Africa had a written language.

The Congo is one of our most difficult fields. The climate is hard to endure. The people are low in the scale of civilization and are ignorant of the simplest rules of sanitation and hygiene. They know nothing of health laws. The government provides hospitals in European towns and industrial centers, but furnishes none for the villages. In Africa there is no medical school. In spite of all the handicaps, the missionaries feel that the marvelous results that come from teaching the word in the Congo more than compensates for all their sacrifices and their labors.

### Northern Baptist Africa

BY ANNA C. SWAIN

According to an interesting article in a recent copy of the *International Review of Missions*, geography is today acquiring a new technique and importance. So much broader is its scope that we are now hearing such terms as economic geography, racial geography, political geography, human geography, and so forth. This last term carries a real significance to the mind of the person who feels a vital interest in the people of the world. It was undoubtedly with some such idea in mind, as she pulled out her geography, that Mrs. Wilkins wrote:

"This map is not just a map to me,  
But mountains, rivers, cities, sea;  
People sad and people gay,  
Little children at their play;

Folks with feelings like my own,  
And some place they call their home.  
The skin may black or yellow be,  
Yet brothers and sisters all to me,  
Members of God's great family."

As we approach our study of Africa this year the first thing we shall need is a map, and undoubtedly as we gaze at it our first thought will be of the comparative smallness of the area in which we, as Northern Baptists, are working; while our second will be of the paucity of workers in this field. If our map is not to be "just a map" to us, we shall need to know more of this work which started fifty years ago in the Belgian Congo, and we shall of course turn for our brief account of the field to *Our Work in the Orient*, and familiarize ourselves again with the names of places and people.

It is at our oldest station, Banza Manteké, where Miss Mary Bonar is located and where we have more than 100 pupils in the station boarding school. At Sona Bata, Miss Etelka Schaffer, Miss Esther Ehnobom, Miss Agnes Anderson, R. N. and Mrs. Moody, labor in a district which is a center for 28 churches, 10 of which are self-supporting; 15 Sunday schools with almost 2,000 pupils and a number of primary day schools are carrying on the work of teaching the boys and girls of this district; while 160 of the brightest young people of the whole region are given a three-year training in the Sona Bata Boarding and Day School. Not the least important part of the work here is medical, last reports showing 530 in-patients and 13,200 out-patients, with 3 native men trained as medical attendants and 3 qualified as nurses.

At Tshumbiri, Mrs. Paul Metzger labors with her husband and other workers of the General Society, on a field which had not had until last year a new appointee since 1911. Small wonder that there has been discouragement there. Ntondo, although the farthest inland of our stations, is very accessible owing to its location on the eastern shore of Lake Tumba. Here Miss Edna Oden, Miss Marguerita Eldredge and Miss Anna Hagquist, R. N., carry on their work of healing, teaching and evangelizing.

To many the names "Kimpese" and "Mabie" are now almost synonymous. Here at the Congo Evangelical Training Institute Dr. Catherine Mabie is able to carry on her beloved work of teaching as well as healing. Great indeed must be the extent of her influence as she teaches the wives of the men who are in training to be native leaders of the Congo.

Moanza, Mrs. Hill's station, and Vanga, where Miss Alice Jorgenson and

Mrs. Bain are located, are our two newest stations. The work at Moanza is mainly evangelistic although there is a boarding school well under way with over 100 pupils. Vanga, although the work was established only in 1913, has excellent prospects owing to its situation on the Kwilu River. The work has grown enormously through the efforts of converted schoolboys.

The whole world seems to be focusing its attention on Africa just now, attracted to its charm and possibilities by popular explorers like the Martin Johnsons. We too have our explorers but they are not seeking strange animals, or oil or gold or diamonds. In their search they are discovering men like J. E. K. Aggrey, at the time of his unexpected death last year Vice-Principal of Achimota College, and R. V. Selope Thema, who, although he did not come under Christian influences until the age of 10, is today, at the age of 40, assistant secretary of the Joint Council of Europeans and natives.

Surely, as we look at our map this year, we will not be like the geographers of whom Dean Swift wrote:

"So Geographers, in Afric maps,  
With savage pictures fill the gaps,  
And o'er uninhabitable downs  
Place elephants for want of towns."

"To us Africa, and especially the Belgian Congo, will be crowded with 'people sad and people gay'; sad, because we at the end of fifty years are unable to enlarge the work as the opportunities offer, and gay, with all the abandon of a people who feel the joy of release from superstitious fear and the happiness of knowing a loving Saviour.

#### Into the Heart of Africa

BY HELEN YOST

Toiling up the last steep hillside as the sun sinks behind the distant range amid a riotous glory of flaming hues, one stops entranced by the sheer majesty of the scene. In the valley below mighty monarchs of the forest stretch their dark green branches heavenward as if to join in the wonder and beauty of it all. Then, as the short soft twilight creeps swiftly on, the colors fade and the calls of night-birds awaking from sleep, come up from the forest below. Reluctantly, yet with the eagerness of expectancy, the journey is resumed to the little village on the summit—in the heart of the African bush.

Before the irregular rows of mud and thatch huts the evening fires are being kindled. The sound of the pounding of manioc and of nsaki (manioc leaves) can be heard on every side. In each doorway there sits a woman preparing the evening

meal. These are the women who rise up in one's mind when thinking of Congo. At the first break of day they are off to their gardens, their babies tied to their backs with a strip of gayly-colored cloth. All day they toil there, digging, hoeing, planting, raising the food for their families. At night-fall wearily they start homeward, a great basket of food on their heads, the tired little head of the sleeping baby bobbing from side to side with each step of the mother. Too often the mother is the drudge and too little the companion of her husband. However, she is not without her rights and privileges, few as they may be.

I shall never forget the agony expressed in the face of a little Congo mother, as she came to me, one day in the dispensary, holding out to me her baby, about whose neck was hung a fetish, to guard against the very disease from which the child was suffering. "Nengua," she said, "do something for my baby. She is very sick. I have had five other babies die. Nzambi was good to me and gave me twins this time, but this baby cannot die. Please Nengua, help me." There was little hope from the very beginning when the little one was brought to us. Again and again the grief of that little mother has rung in my ears, as a day or so later, when that tiny form lay quiet and free from all suffering, she cried, "Engua, engua, I'll never see my baby again. She has gone and I'll never see her again." No thought of the Father of Love who had her little one safely in His keeping. Over and over she beat her breast prostrating herself full-length in the dust as she poured out her grief. To her the little one whom she had loved was now a spirit to be guarded against, in silent token of which she hung about the neck of the living twin a fetish to protect it from the spirit of the dead child.

Ounama was one of several wives belonging to a heathen man. Day after day,

as she passed the little mission chapel on her way to the gardens, she heard the singing within and stopped to listen. At length the story of Him who came to seek and to save that which was lost gripped her heart. She told her husband she wanted to walk in the path of God, and received a severe beating, with the admonition that if she listened again her punishment would be greater. However, Ounama was not to be thus discouraged, but day after day found her eagerly drinking in the Word of God. Patiently she struggled over one syllable words and simple figures that she might learn to read for herself the story of God's love. Day after day when she reached her home her husband beat her. At length one evening screams could be heard coming from the village, and we knew that Ounama was again being punished for her desire to "walk in the path of God." In a little while she came to the missionaries for comfort and sobbed out her story. That day when she had gone home, her husband had broken all her cooking pots and had again beaten her.

The following morning a peculiar little procession was seen coming up the path of the mission compound. At the head walked a man and behind him several women. As he drew near we saw that it was Ounama's husband followed by all his wives, Ounama herself bringing up the rear. Shaking with anger and humiliation the husband opened the conversation, pointing to a blackened eye, saying, "Ounama gave that to me last night when I beat her for listening to the words of God. She is no longer a good wife, and I want to let her go. I want our marriage broken. All her children have died, and I am afraid she will bring a curse upon me if I keep her." It is hard to tell of the rejoicing in the heart of that ignorant black woman as she heard those words—that at last she should be free to walk in the path of God.



## TIDINGS

#### Alice B. Coleman Hall

A SERVICE OF THANKS TO GOD FOR THE GIFT, AS DESCRIBED BY TWO STUDENTS

#### I

After a service of thanks to God for the gift of the Alice B. Coleman Hall, I have been inspired to write a description of it. It was held on Sunday morning, in the girls' large dining hall, at 7.30 o'clock.

The dining hall is a lovely one. In fact, the building as a whole is a beautiful sight, outwardly as well as inwardly. It reminds us of the fact that there is a living God, and a heaven. It makes me think of the "new Jerusalem, the glorified church coming down from God out of heaven," seen by John in Revelation. It seems that everything that would add comfort is supplied in that building.



The meeting was called to order by the principal. The service was opened by singing, "Keep-a-Inching Along." After some remarks, many fervent prayers were sent up to God for the wonderful gift that He blest us with, and for having answered the prayer which many have prayed, and that they have lived to see the result of their prayer. By this wonderful mansion we can see, and have seen, the power of united prayer. The Scriptures say that "the prayers of the righteous availeth much." We have seen this to be true by the manifestation of God's love towards the sons of men. There were also prayers for those who have worked so faithfully towards the completion of the building, especially Mr. Eshleman, who has devoted his whole heart and mind to the work. After the prayer service was over, another spiritual was sung and we were dismissed.—*Bertha Dorch*, Seventh grade.

## II

Sunday morning, when the quiet hour bell rang, the teachers and students gathered at the new building, to hold the morning service and to thank God for the completion of the wonderful gift which He has given to us. As we were going to the door of the building, Miss Edgerly was standing there; and when we were all seated, she took her seat at the table, which was facing us.

She made a short speech telling us about the good friends who have so generously given their money for the erection of the building, and also about the many prayers that were sent up to God from the teachers and students of Mather in behalf of this building. After her talk, she had one of the girls lead a spiritual, "Keep-a-Inching Along." After this was sung, she spoke a few words and asked if we would bow our heads and have a season of prayer. Quite a number prayed, and Miss Haines closed. After prayer,

Miss Edgerly asked Hannah if she would lead a Mather spiritual. She did. Then she dismissed us to form line for breakfast. The day was a much happier one for us, because we had the opportunity to serve God in the new gift that He has given to us.—*Rosa Mae Orr*, Seventh grade.

### Latest News from the Negro Schools

(Seven Negro schools and colleges receive appropriations from the Woman's Home Mission Society.)

At commencement, twenty-four graduated from the high school department of the Florida Normal and Industrial School at St. Augustine, Fla., and two from the normal school. The school, however, continued its service through a summer school which brought 100 teachers from every part of the state. Two new dormitories have just been completed, one for the girls and one for the boys. The former is furnished and occupied and proving most satisfactory, for only two girls are placed in a room, single beds are occupied, and the room is neatly decorated—a real contrast to three and four in a tiny room.

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Hartshorn Memorial College at Richmond, Va., reports in its enrollment 192 college students, 127 high school pupils and 29 in the grammar grades. The grammar department is smaller because of the elimination of the primary classes. Four organizations contribute largely to the spiritual, moral, and literary development of the student body—the Missionary, Temperance, White Shield, and Literary Societies. A program is given by one of them each Saturday evening throughout the school year.

☆☆☆

From Shaw University at Raleigh, N. C., word comes that the woman's dormitory is overcrowded. A large num-

ber of non-resident students are also in the classes. The policy in the Negro schools has been for the student to live in the building so that she may be under the direct supervision of her teachers and in a controlled atmosphere. All of the girls of the college except four are Christians. The Y. W. C. A. is doing some really fine work there in sending money for the education of a young African woman. This gives the students an outlet of expression for their interest.

### A TRIBUTE TO SPELMAN

This letter was written by a Spelman girl to her former teacher from a city in the North where she is attending high school:

Dear Miss H.—I do wish that I could return to dear old Spelman and take some college subjects. The schools here are so different from the schools there. As I told you some time ago they do not teach any Bible lessons of any kind in the high schools and colleges here. Classes are begun each day without even repeating the Lord's prayer. We never have devotional services in the school here, and the result is the students have different ideas from those in the schools where the Bible is taught. Of course the schools here are not segregated like they are there. Had it not been for the Bible lessons taught me by you at Spelman I don't know just how I would have felt toward certain morals. I am speaking of the schools in general. The students do not have the respect for each other, neither do they conduct themselves properly, and I attribute it to their not having been taught Bible in schools. I'm very grateful for the training I received from you. It did not seem so great then, but now since I have an opportunity to really know, I highly appreciate it.

I'm taking a course in Sunday school teacher's training now, and the lessons I had at Spelman were really the fundamentals. My mother and I attend one of the Baptist churches here.

### MATHER INDUSTRIAL SCHOOL

Mather Industrial School for Negro girls at Beaufort, S. C., is often spoken of as an adventure in faith. It is the only school owned and supported solely by the Woman's American Baptist Home Mission Society. The story of its beginnings have been told so often that it hardly seems necessary to repeat the account of the courageous New England school teacher, Mrs. Rachel Crane Mather, who opened a day school and purchased the site for the present school. She gave



ALICE B. COLEMAN HALL AT MATHER SCHOOL



thirty-three years of her life to the project which has received help from the Woman's Society since 1878. In long years, many salaries, repairs and coats of paint were necessary beyond the amount sent from headquarters, but it was the receipts from sales of clothing sent by friends in the North that afforded the extras. This custom—one which still exists and brings the country people over forty miles to get a bargain—has given Mather the name of the *Barrel* school.

And with the help of the barrels and boxes and gifts from the Golden Anniversary, Mather School has grown. From a primary school it has advanced to intermediate rank, classes ranging from the fifth to the ninth grades. It is hoped that when the Alice B. Coleman Hall is completed another grade will be added so that Mather may attain to junior high rank. The school is accommodating about 100 girls now, giving them instruction both in public school subjects and the essentials of home management. More than 40 of the girls are earning their way. This means that they do some special household tasks between four and six every Tuesday, Thursday and Friday afternoon. Monday is washday,

and the new Howard Hall becomes a whirl of activity. Both the laundrying and the ironing are given careful supervision so that the girls will do their everyday tasks well.

As with all of the home mission schools, a very real part of the school life is devoted to fostering the religious life of the individual girl. Just at Christmas time when certain gifts were offered in celebration of Christ's birthday, sixteen girls told their Sunday school teachers that they were not Christians. After a personal talk of the meaning of the Christian life and its obligations, opportunity was given for the girls to make a public confession. Eleven came forward at this time. Through daily living of this kind under the influence of a Christian faculty, these girls from the neighboring towns and rural communities build within themselves a set of standards and a faith which admirably fits them for leadership among their own people. Many of the girls go on and take more education in Spelman College, while others become nurses or rural school teachers in tiny one-room schoolhouses. Still others establish their own homes where the Christian life is carried on.

### A New Baptist Seminary in Russia

About a year ago permission was granted by the Soviet authorities to the Baptist Union of Russia for the establishing of a theological seminary in Moscow. Because of difficulty in obtaining a suitable site the school could not be opened until December 1, 1927. Northern and Southern Baptists are cooperating with the Baptists of Great Britain in aiding the Russian churches in the support of this school. It will meet a very real need in supplying trained Baptist leadership in Russia. A three-year course is planned. More than 150 applications were received before the school opened. Since accommodations are limited, only 50 could be selected from this large number of applicants. The formal opening took place amid much rejoicing and thanksgiving. Thus the much needed and long desired theological training school is at last a reality. The Russian churches are doing their best to support it, but they struggle under heavy financial burdens and must look for substantial assistance from abroad.

### A Remarkable Letter

Dr. A. H. Webb, of the Briton Corlies Memorial Hospital at Yachow, West China, has recently received a letter from Mr. Yang Shu Tang, for more than ten years secretary to the various doctors in charge of the hospital and at present engaged in helping to keep it going. Part of the letter follows:

*Dear Dr. Webb:* It is just eight months since you left Yachow—that first month and the tenth day of the Chinese calendar. I hope that you and Mrs. Webb are



## THE FAR LANDS

### Congo No Longer the White Man's Grave

The white man's graveyard does not hold to form these latter days with regard to children in Congo. Norman Lee Armstrong, born at Sona Bata, Congo, in 1925, was awarded first prize, a gold medal, in a Baby Health Contest of Iowa State Fair, having almost a perfect score. He was then 28 months old, weighing 30 pounds, and competing with many boys his own age. In the picture on page 568 he is almost three years old. Some fine healthy looking boy, don't you think so? Why fear the Congo? Could you find a healthier looking lad anywhere? Congo is not a health resort but with care children prosper in the early years. Some missions keep them on the field until they are 10 or 12 years old. Our mission has had fewer children than most—35 children in 23 years. There have been but few losses. Of an adult staff of around 50 there have been but 2 deaths in 24 years apart from old missionaries who have seen over 35 years of service.

If you have a sound body and a cheerful mind you have nothing to fear in Congo.  
—Paul C. Metzger.



THE OREGON UNIVERSITY WORLD TOUR DEBATING TEAM VISITS THE WASEDA BROTHERHOOD. (TAKEN IN FRONT OF FRIENDSHIP HOSTEL AT WASEDA UNIVERSITY IN TOKYO)



SCOTT HALL AND THE ALVAH HOVEY DORMITORY AT WASEDA UNIVERSITY

well. A few days ago I heard Mrs. Salquist say that your mother is still ill and that you were at home, a filial son, I know. I only hope and pray God to keep your mother and cause her to soon be entirely healed again so that you and Mrs. Webb may return to Yachow to work for the Master.

My family and I are well, enjoying God's favor. Yachow district conditions average about as formerly. The number of soldiers billeted here is somewhat less than during the first part of the year. The weather, both sun and rain, has been satisfactory. The crops are good. The fall crop (rice) is abundant. I think that prices ought to be lower next year, but at present all sorts of produce are very dear. But I presume it cannot be helped—just accept God's assurance and not oppose His purpose and things will be all right. The Briton Corlies Memorial Hospital is also doing well.

At present the price of rice is 1300 and more *cash* per peck. Coal is 1300 to 1400 *cash* per hundred *catties*. A dollar exchanges for 8000 *cash*. Pork is 1600 *cash* per *catty* (Chinese pound). Other things are also very dear.

The disturbance is not a local or small matter and we ourselves have no control over it. We can only trust God's power. Daily pray to God for us, the Chinese people, to cause those in power not to add soldiers and that the country may early disband some of the soldiers. Pray that everyone shall get a spirit for the public welfare, not be selfish and looking for self-aggrandizement. Then the country will obtain peace and the people protection and prosperity. This is my prayer

day and night from the depths of my heart looking toward God. Further that



#### First Navajo Children at Bacone

The first Navajo Indians to enter the school at Bacone, Okla., since its establishment in 1878, are Lucille, Eleanor and Grace Letseomai, who are now living at the Murrow Indian Orphanage. Lucille six, and Eleanor five, are attending kindergarten classes at the school, but Grace is only three, so she spends all her daytime playing about the orphanage, and waiting for her sisters to come home.

Navajo Indians rarely leave their reservation in Arizona, for long ago, when the first Navajo left to go to Carlisle Institute in Pennsylvania, he unfortunately died of pneumonia, and there is a superstition in the tribe that it is unfortunate to live with the civilized white man.

Letseomai, father of these three girls, is a Christian, and a member of the Hopi tribe. The mother of the girls, who was a Navajo, died last November, and since that time Miss Abigail Johnson, a missionary among the Indians who once lived at Bacone, has been waging a fight to obtain for these girls a Christian education. Letseomai strongly desires this, for he was the first Hopi Indian to

you will soon return to Yachow to look after the hospital because your heart is sympathetic toward the sick.

That time is what my heart fondly hopes for and prays for without ceasing. Golden peace be yours. Peaceful greeting to your mother and Mrs. Webb. Sincerely and respectfully yours,

Yang Shu Tang.

☆☆☆

The American Baptist Foreign Mission Society has secured a quantity of the special pamphlet, *The World Mission of Christianity*, a report with messages and recommendations of the meeting of the International Missionary Council at Jerusalem, March 24—April 8, 1928. In his address at the Detroit Convention, Dr. Robert E. Speer referred to this pamphlet and urged every pastor to secure a copy. The Society will be glad to mail a copy free of charge to any pastor on receipt of application addressed to Dr. P. H. J. Lerrigo, 276 Fifth Avenue, New York City.

accept the Christian religion, and has several times risked his life in supporting his faith. Among the Navajo Indians the women of the tribe are often dominant,



EVANGELINE AND GEORGE WOOD OF HAITI

and the children's Navajo grandmother thinks it better for them to live on the desert in a "hogan"—the airless "tenement of the desert"—almost a sweat shop, which is the home of the Navajos in the winter when they cannot sleep out under the sky.

Miss Johnson took the children to a government hospital at the request of their father, but the grandmother came and stole them away. An Indian agent went out and brought them back, and tried to explain to her that she must let them go. She could speak no English and did not understand anything except that her three loved granddaughters were being taken from her, and that they would live with white men, the thing she feared most of all. She had no words to express her feelings, but she brought a sheep, and cut its throat with a long knife, indicating with gestures that that was what she would like to do to the people who were stealing the children. Letseomai explained to Miss Johnson that he wanted his daughters to be reared as Christians, and given a white man's education, and that to make this possible he was willing to have them taken from him. *Barbara Burney*

#### Tidings from Haiti

BY A. GROVES WOOD

The church at S. Michel is most promising. There are some thirty converts now awaiting baptism. There has been a long drought, however, and the people are in dire distress. I visited the station at Baille, where I have been several times before. The habitation has been surrounded by well cultivated gardens, but this time there was not a blade of grass to be seen. The river that usually flows near the habitation was dried up, and even the leaves had dropped from the trees. There had been promise of a good coffee crop, but the berries dropped off the trees without ripening. In spite (or is it because) of this the Word of God is finding an increasingly ready reception.

The church building which originally was both small and of poor construction is now almost dangerous. The wattle and mud sides have commenced to give way, and the roof contains many holes. When I was there last we spoke of working for a new building, and over \$150 was either given or promised. From S. Michel I went to St. Raphael, where cerebrospinal meningitis is raging. During the night a man died just opposite our place of entertainment. He had been ill for only twenty-six hours. His death was the sign for the commencement of

wailing, screaming and beating which was kept up all night, and as house after house got the news the wailing spread until it seemed that there was not a house in the town which had not joined in. You can have no idea how the hopelessness of the religion here—that is, the combination of Romanism and Voodooism—thrusts itself upon one, especially at such times as we are passing through now. In February seventy died of the fever at Grande Riviere alone. On the graves in the Catholic parts of the cemeteries one sees only the words "Pray for them," or "Regrets."

Last Sunday I was at Dondon. We had splendid services. I preached both morning and evening. The evening talk was illustrated with lantern slides. At the close I made an appeal and a fine young man and a young woman accepted the Saviour. In this land conversion often means losing a situation, or being



REV. A. GROVES WOOD, MISSIONARY OF THE HOME MISSIONARY SOCIETY IN HAITI

turned out of one's home. One young woman was thrown into a well by her mother. Happily she could swim, and thus she was able to keep herself up until her cries attracted some passersby.

#### Secretary Davis and the Home Mission Society's Presidency

The Home Mission Society at Detroit elected Hon. James J. Davis, Secretary of the Department of Labor in President Coolidge's Cabinet, as its President. He felt it his duty to decline, and explains his action in the following excerpt from a letter which he wrote to Hon. Grant M. Hudson, House of Representatives, Washington, D. C., dated June 23:

"It was certainly splendid of the Baptists to elect me President of The

American Baptist Home Mission Society, and I want you to know how much I appreciate it. I was sorely tempted at first to accept this distinguished honor, but upon giving it serious consideration I came to the conclusion that because of the heavy schedule I have outlined for myself during the coming year, it would not be fair to the Society for me to accept it. . . . However, I hope the opportunity comes my way again at a more opportune time."

#### A Remarkable Hindu Conversion

For a number of years the Home Mission Society has been conducting work among the Hindus on the Pacific Coast. Rev. Theodore Fieldbrave has given considerate and conscientious service to his fellow countrymen, both at the University of California and outside. He has also visited a number of Hindus in San Quentin prison. As a result of these visits, one of the Hindu prisoners has found Jesus Christ as Lord and Saviour. The following is an extract from a letter which he wrote to Mr. Fieldbrave. The names, of course, must remain unknown:

"Your welcome letter received, and I am sorry that I must answer through another. Some day I will be able to do my own writing and that will be a satisfaction to me, but hard on the one that tries to interpret it. I would appreciate a personal visit. There is much that I do not understand. This I know: that Jesus Christ died for me, and through Him alone am I saved. If my country would adopt His teachings, what a great country it would be. Instead of calling this 1346th year of Allah, they would be calling it 1928th year of our Lord. India is more than 582 years behind the times in more ways than her calendar. With education come new visions. When India becomes educated Mohammed will disappear and the vision of Christ will appear.

"Your letter has done me good. I will stick to Him. Give my kindest regards to Mrs. Fieldbrave. I will pray for you both in your work, which I know the barriers will be hard to pass through, but oh, the joy at the awakening. The false doctrine of thirteen centuries can not be overcome in a short time. The simple gospel is harder to convince a native of India with than something mystic—I know you understand. I had a hard time realizing that I had nothing to do about being a Christian but give up—Jesus paid it all. Now I am His, and He is mine. When such little knowledge as I have makes me hunger for enlightenment, what would it do to India? Good night, and God bless you and yours."



## Around the Conference Table

### Early Morning Prayer

#### A CALL TO CONSECRATION INTERCESSORY PRAYER

No life can be fully CONSECRATED unless time is given to the STEWARDSHIP OF PRAYER.

I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings be made for all men; for kings and all who are in high places; that we may lead a quiet and tranquil life in all gladness and gravity. 1 Tim. 2:1, 2. Note the "all"s.

Visualize: Jesus at the right hand of God "ever liveth to make INTERCESSION for us." "The Holy Spirit makes INTERCESSION for the Saints according to the will of God."

Intercession is said to be "a lost art," "a deeply buried talent," yet Dr. G. Campbell Morgan says: "God has INTERCESSORS everywhere. They are to be found in unexpected places, in men and women who have learned the secret, and who by familiar intercourse with God are channels of blessing to men."

An Observation: There is need in our churches for INTERCESSORY prayer. Even churches that furnish support for their own missionaries on the field do not always back them up with prayer. Therefore, men and women of the Northern Baptist Convention: Pray fervently for the Holy Spirit on our missionaries; pray that "righteousness shall exalt our nation" in its present political crisis.

"Power falls where prayer is focused."

1762

churches have started the year right by paying one-twelfth of their quotas during May, the first month of our fiscal year! When the women of every church become vitally concerned about the missionary work which God has called Baptists to do, then every church will be listed among those paying one-twelfth of their quotas each month. Ask your missionary treasurer why your church is not following that plan now and see if there is not some way whereby you can remedy the situation.

#### How About the Clock Poster?

Is the 1928-1929 Clock Poster on some wall of your church? Ask your pastor

where it is. Is your Clock on time, or did the heat of the summer affect it?

This is a good time for all in arrears to pay up. Many members go on vacations without paying in advance their weekly pledges. This means delayed payments by the churches, necessary borrowing of money from the banks by the missionary organizations, accumulated interest charges amounting to many thousands of dollars, and increased debts of the co-operating organizations, and finally, the cessation of some missionary activities on all missionary fields. Do you want to be party to such a recession? *Then pay up.*



#### A Goal for Missions Magazine

The women have set for themselves a goal for MISSIONS which they will endeavor to reach. It is as follows:

MISSIONS in every pastor's home.

MISSIONS in every home represented in the membership of the Woman's Missionary Society.

MISSIONS in 50 per cent of homes of church membership, and

The renewal of every expired subscription.

In order to reach this goal every missionary woman will need at once to check up on her own church situation.

#### December 25—A Memorable Date

Soon the Christ Child will be reborn in the hearts and memories of His lovers. What gift will you make to commemorate His Birthday? Send at once to your State Headquarters for Christmas Offering envelopes in sufficient quantity to cover the membership of your church and all of its departments. Plan a systematic visitation of every member of your

church. Tell them that the Offering is an extra love gift for all of our denominational missionary work. Call especially on those who are not now contributing regularly to the missionary budget, and tell them of this opportunity to show forth their love for Christ and to express their appreciation of His incarnation and of all that that fact means to their own souls. See that your church understands that while this Offering is over and above the regular pledges, it should be sent to your State Headquarters and that it counts on your missionary quota. If further information is desired, write to your Associational or State Secretary Director, to your State Convention Headquarters, or to Miss Burton at 276 Fifth Ave., New York.

#### The Tither's Surprises

THE CHRISTIAN who begins to tithe will have at least six surprises. He will be surprised:

At the amount of money he has for the Lord's work;

At the deepening of his spiritual life in paying the tithe;

At the ease in meeting his own obligation with the nine-tenths;

At the preparation this gives to be a faithful and wise steward over the nine-tenths that remain;

At himself for not adopting the plan sooner.

#### Why Contribute to Missions?

1. Early Christians were missionary, else Christianity would have been confined to Palestine.

2. Early missionaries Christianized Anglo-Saxons, else we would be heathen today.

3. The price already paid to establish a world-wide Christian Kingdom is so large that we cannot afford to default now.

4. If we do not Christianize other nations they will heathenize us. We must either Christianize them or fight them.

5. We would be disloyal to those of our own number whom we have sent out if we did not support the Cause.

6. The results of the past justify our giving.

7. The Missionary spirit is a vital principle of the law of life. We grow only by giving. Only missionary churches are growing.

8. Our Lord commanded it—"Go ye into all the world and preach the gospel."

9. Missions in a broad sense is the heart of Christianity.

Rev. M. E. Bratcher, Ph.D.,  
Providence, R. I.

## Board of Missionary Cooperation

### Hosts to the Youth of the World

Northern Baptists are to spend the month of January, 1929, at home in order that they may welcome the youth of the world to their firesides. Having traveled during January for two years in succession, the next period of information will be in direct contrast with the plans of former years and will bring into our homes visitors from all quarters of the globe.

There are to be a tremendous number of house-parties—three hundred and fifty thousand, in fact—to continue throughout thirty-one days. On widely separated mission fields special preparations have been made to contribute to the novelty and interest of these house-parties.

Making the month of January one of hospitality instead of travel affords excellent opportunities for initiative in the individual home, and without doubt at many a dinner table and many a fireside there will be actual guests who represent the imagined groups announced for particular days. The plan will be simple and yet entirely unlike anything the denomination has had in the past. Each day there will be arrivals from some place where Northern Baptists are making their "world thrust" felt, and the younger members of the family can exercise their ingenuity to the fullest extent in providing dishes, decorations and costumes appropriate to various occasions and nationalities.

The publication for next January will answer the purpose of the "Log" and "Chronicle," but will bear as little resemblance as the general plan to the efforts of former years. It will have a unique and interest provoking title. Its size, arrangement and illustrations will be on a new scale and plan, and there will be such a listing of the various expected arrivals as will enable every family to prepare suitably for their reception.

Plan to stay at home during January and greet these visitors, many of whom are already on the way, and who will bring messages that throw a most interesting light on Baptist work as viewed by the youth of many lands.

### Revised for Use in the Local Church

A revised version of the dramatic presentation of our denominational task,

which the Board of Missionary Cooperation gave at Detroit, has been completed. It will be gladly sent to any churches desiring to put on this simple but effective bit of pageantry. A copy of the manuscript, entitled "Facts in Action," will be mailed free to those writing to the Literature Department of the Board of Missionary Cooperation, 276 Fifth Avenue, New York City, or any of the literature bureaus. The stage directions are simple and can be carried out anywhere.

### Order Your "Book of Remembrance"

The 1929 *Book of Remembrance* will be ready this month and will offer a great variety of new and interesting material to readers of this favorite Baptist manual. Its use as a Christmas gift is increasing and the present is none too early a date to send in orders for that purpose. Orders may be placed with the Board of Missionary Cooperation, 276 Fifth Avenue, New York City, or any branch of the Baptist Literature Bureau.

### Mid-Year Meetings in Full Swing

It can already be predicted that last year's record for special associational meetings will be surpassed both in number and interest by the one-day mid-year meetings now in progress in many States. Everything points to a year of increased activity in the Associations, and areas which last year did not put on the program are now preparing to hold meetings according to the denominational plan. The Field Activities Committee is kept busy these days arranging to meet the demand for teams and deputation work-

ers. The general association theme for the year is the title of Dr. Lerrigo's book, *The World Thrust of Northern Baptists*.

### Real Hustlers

The photograph on this page shows a Sunday school class of 20 boys known as "The Hustlers," taught by Mr. L. C. Cutler of Bloomingdale, Mich. These lads are greatly interested in missions, and recently earned \$20, which Mr. Cutler, at their request, sent to the American Baptist Foreign Mission Society in order to pay for the support of an Indian boy on the Donakonda field in South India, where Dr. and Mrs. J. A. Curtis are serving as missionaries.

### Winners in Reading and Honor Point Contest

Reading Contest		Honor Point Contest
Eastern Mo.	First, Houlton	First, Houlton
Western Mo.	United, Lewiston	West Harpswell
New Hamp.	Center, Strafford	Antrim
East. Mass.	Tremont Temple	First, Newton
	Medford	Center
West. Mass.	Holyoke	First, No. Adams
Connecticut	Second, Suffield	First, Noank
Rhode Island	Hebronville	B'way, Providence
Eastern N. Y.	Union, Brooklyn	Union, Brooklyn
Western N. Y.	Wolcott	Delaware Ave., Buffalo
Dist. of Col.	Temple, Washington	Temple, Washington
New Jersey	First, Haddonfield	Washington St., Orange
Western Pa.	Immanuel, Erie	First, Homestead
Indiana	First, Garrett	First, Bedford
Ohio	Rumanian, Akron	Arlington St., Akron
West Va.	First, Red Star	Temple, Huntington
Michigan	Russian, Detroit	First, Midland
Illinois	Dixon	Berwin
Minnesota	Fourth, Minneapolis	Fourth, Minneapolis
So. Dakota	Pierre	City Temple, Sioux Falls
No. Dakota	First, Minot	Calvary, Cheyenne
Wisconsin	Green Bay	Green Bay
Iowa	Corning	Corning
Kansas	Immanuel Kan. C. ty	Immanuel, Kan. City
Nebraska	Kearney	Kearney
Colorado	Fort Collins	First, Denver
Utah	Burlington, Salt Lake City	First, Ogden
Arizona	Mesa	Immanuel Mission, Phoenix
No. Calif.	Orosi	First Sacramento
So. Calif.	Alhambra	First, Fullerton
Nevada	Reno	
Idaho	Melba	Bethany, American Falls
Montana	Great Falls	Great Falls
Oregon	White Temple, Portland	White Temple, Portland
West. Wash.	First, Bellingham	First, Bellingham



"THE HUSTLERS" AT BLOOMINGDALE, MICH.

## Department of Missionary Education

### A Missionary Society for Men and Women

BELPRE, OHIO

"We are playing at missions," said Alexander Duff, that noble apostle who counted not his life dear unto himself. The churches are faced with the same accusation now; else why are we not advancing? For some time we have known that the average layman considers the matter of missions and missionary education to be the work of women. Most men who are busy with the affairs of a work-a-day world are not interested in the world program of the church. There is a sad lack of knowledge and appreciation of the task, and people have not given sacrificially to support it because they have not been vitally interested. This ignorance is especially general among the men—playing at missions is widespread—else we would not have faced for the last eight years a decline in missionary receipts, broken-hearted apostles of the Cross, and the outstretched hand of the unevangelized heathen. The effect of neglect of missionary education is seen in impersonal and casual giving, for folks will not support generously the cause of which they are ignorant.

Such a condition existing in the newly-organized Mullen Memorial Church of Belpre, Ohio, inspired the organization of a society in which the men and women are united in missionary endeavor. This may be unusual, but certainly it is not unreasonable. The society was originally a women's organization, but soon became a united society in which the men are associate members. The women retain their relation to the association and state missionary union and accept their apportionment of White Cross work, besides having a deep interest in the other work that belongs distinctly to the women's organizations. Received as associate members, the men serve on committees and assist in the preparation and presentation of the program. There are about thirty-five members, and to make it possible for the men to attend the meetings, the society meets in the evening.

The business and program meetings are regularly held each month; occasionally in the church parlor, but usually at the home of a member. This informality is refreshing and we have found that the best meetings are in the homes. It seems

to take us back to the beginnings of the Church when the disciples met in their homes for worship, and to plan for the evangelization of the world at their door. The programs are varied, usually being a combination of home and foreign missions. A program committee collects the material and is responsible for the presentation. We have found MISSIONS indispensable as an aid; the facts are live and interestingly presented.

This year the society is promoting a School of Missions. White Cross work and the reading contest are emphasized. Our society is not large when compared with others. While numbers are desirable, it is vastly more important to the success of a meeting to have definite preparation and create an interest in missions and a knowledge of the enterprise. Send the people away to pray, to work, and to give. The supreme object of our every meeting is to awaken interest and to advance the cause of world evangelization. Many societies give place to secular solos and comic recitations on pretext of making the meeting interesting. We have never been compelled to resort to such means to attract attendance or awaken interest. The business is too great, the need too immense, the responsibility too heavy to resort to things foreign to the subject of missions. There is wonderful fascination in the romance of missions and it does not need other things added to keep it from being stupid. Biographical meetings, debates on missionary themes, use of stereopticon with slides furnished by the denomination, are but a few of the means used to make the meetings interesting and helpful.

We consider no missionary gathering complete without prayer. Our missionaries beseech us to pray for them; and what a remarkable ministry we can exercise when we truly pray persistently and definitely. A man once said, "My Christian life began to unravel where I forgot to pray." Must we confess that our interest in missions began to lag when we forgot to pray for those who sacrifice all for Christ? Our missionary societies ought to be bands of intercessors. "Some can go; most can give; all can pray."

### R. A. Boys at Idaho Assembly

The Baptist Summer Assembly at Ketchum, Idaho, had a class for the Royal Ambassadors. Eighteen R. A. boys were in the class, and Rev. William T. Turner reports that not a single boy missed the sessions except for illness. He says that the experience of this past year has been a real stimulus to boys' work.

### A Project Study

AS CARRIED OUT BY A CHURCH OF ANOTHER DENOMINATION

We choose India because our living-link missionary represents us there "as a bit of heaven hidden away." A church may choose a country, a faith, a race, or any special denominational work or field.

We selected a variety of choice books. These were reported upon at various periods to various groups rather systematically. Reports alternated. All members of the church were asked to read, as they could, books and other writings on India. The Public Library cooperated with us. Graded materials on India were secured to fit the departments of the Sunday school. This included some hand-work.

Correspondence was conducted, both domestic and foreign. We gathered extensive data concerning our missionary, his family and their work. We studied



LEADERS OF THE ROYAL AMBASSADOR CAMP AT OCEAN PARK, MAINE



the field, the work and missionaries of the denomination in India as a whole—about 80 in the Central Province. Much of this data was mimeographed in a series of "India Bulletins."

We have had addresses by three missionaries who have served in India. We have shown the stereopticon slides on India picturing our own stations and work. Scores of choice pictures were studied.

We have had many discussion groups on the phases of Indian life, religion, history and particularly the problems of the present day and the future of the

Indian Christian Church. All reports were followed by such a period.

Maps, plays, pageantry, dramatic representation and manual reproductions have been used to good advantage.

The pastor has preached the Christian doctrine of World Missions, also a series of three sermons on India.

The "Grand Project," with museum of curios, cafe, exhibits, Indian food, music, stories, costumes, lanterns, incense, etc., closes the study. Any mission country may be substituted, and correspondingly suitable material may be secured.

cises the following eight boys received honorable mention by three teachers: Clifton R. Bohanan of Contoocook, N. H.; Davis B. Bolton of Springfield, Mass.; Gault Brown of Whitfield, N. H.; George Christopher, South Lunenburg, N. H.; Robert Dunn of Newton Centre, Mass. (of Chinese parentage); Harry W. Krueger of Flushing, N. Y.; Denton Loomis of Malden, Mass.; and Ira J. Martin, 3rd, of Pawtucket, R. I.

The success of the Camp is largely to be attributed to the leadership of Rev. W. L. Pratt of Boston, the business manager, Rev. Robert A. Lundy of Rumford, Maine, and J. Melvin Prior of Newton Seminary, camp director. The contribution of the 40 tent leaders constitutes a magnificent piece of Christian service.

Varied programs, partly indoor and partly outdoor, were planned for the evenings. Illustrated lectures and moving

## ROYAL AMBASSADORS

### The R. A. Group at Ocean Park, Maine

BY FLOYD L. CARR, FIELD SECRETARY

Theodore Roosevelt once said: "If you are going to do anything important for the man, you have got to begin with the boy." At Ocean Park we are beginning with the boy. Five hundred and one boys, between the ages of 12 and 15, spent two weeks in July under the direction of 40 pastors and Christian leaders. Each leader slept in a tent with a group of boys and sensed the truth in the words:

"It's gettin' out and seein' things  
And doin' things and bein' things  
That helps a feller live.  
One likes it livin' in a tent  
And climbin' hills that God has lent,  
To help a feller live."

In addition to the typical camp program of setting-up drill, salute to the flag, tent inspection and organized play, two hours each morning were given to indoor classes. Among the studies followed were *Jesus, the World's Greatest Hero*, *Missionary Heroes*, *Bible Geography*, *Our Baptist Heritage*, and *Royal Ambassador Methods*. During the final hour of the morning every boy was enrolled in a group for outdoor instruction. Manual training, ship modeling, shop work, aeroplane modeling, first aid, athletic coaching, tennis instruction, nature study (birds, trees and flowers) and scouting were presented under competent leaders. Supplemental work was carried on in dramatization under the leadership of Rev. Kenneth B. Wallace of Central Falls, R. I., and orchestration by Rev. P. A. A. Killam of Boston.

Note books were required in most of the classes, and at the graduation exer-



A FISHING PARTY WITH EXCELLENT RESULTS AND AN INSTRUCTION CLASS AT THE OCEAN PARK CAMP



MAKING TOY AIRPLANES AT OCEAN PARK

pictures were both featured. Rev. A. T. Kempton gave "A Visit to Turkey and Egypt," Rev. Eugene Philbrook, "A Trip to the White Mountains," and Floyd L. Carr lectures on John E. Clough and Adoniram Judson.

One hundred acres of woodland, part of which is cleared and available for an athletic field, has been purchased through the cooperation of a committee of "Boy Backers" representing the New England States. This land adjoins the property already owned by the New England Bap-

tist Conference. A tide-water swimming pool, 300 feet in diameter, has been constructed for the 1929 camp.

One of the boys said at a closing expressional meeting: "There is plenty that I would say if I could say it, and when I get back home I am going to be a teacher and use the information I got here to help me in it." We are all agreed with Phillips Brooks, who said: "He who helps a boy to become a good and strong man makes a contribution of the first order to the welfare of society."

## WORLD WIDE GUILD

"Christ's spirit taketh breath again  
Within the lives of holy men;  
Each changing age beholds afresh  
Its word of God in human flesh."

How I wish every Guild girl might so interpret in her daily life the Christ spirit, that she might easily be recognized as one of God's words in human flesh. I know many of you who are such, and as you read these letters in this number of MISSIONS from Guild girls in other countries where it is infinitely harder to be a Christian than it is for us here at home, you will be thankful to recognize them as true interpreters of the word of God, and also as truly Worth While Guild girls. As you face your fall and winter work, will you not each one try to be the very best type of a Christian girl? In the final analysis it is the indi-

vidual girl that determines the character of the Guild Chapter, and it is the individual Chapter that makes or mars the Association and State record. This individual responsibility can only be realized when each one of us accepts as a sacred trust from our Heavenly Father whatever gifts or endowments we possess. So, "Go forward, Daughters of the King," and make this the best year in Guild history.

*Faithfully Yours,  
Alma J. Nokes*

### Our Special Guild Quota

Isn't it great! Think of carrying the cost of all the missionary and other work of our denomination for a week! Of

course it is only the 12 working hours of each day, and equally of course, we could not do it without the help of our little brothers and sisters of the C. W. C. The work begins November 26th and culminates with Guild Vesper Sunday, December 2nd. Now, Attention Guild Girls! That Sunday is to be our real thank offering and we want every individual girl and every Chapter to be prepared to make her pledge on that Sunday as part of our Vesper Service.

If it is possible to pay your pledge toward this quota, that will be fine; otherwise, think it over and make your pledge, and let it be a real sacrificial offering. The total amount to be raised jointly by Guilders and Crusaders is \$61,600. Of that amount we are hoping the Guild will give \$45,000. This is our biggest venture. Will we make it? The answer rests with each individual YOU.

### A Pow Wow

"Work—Worship—Give—  
A Christlike life to live."

The Illinois House Party Pow Wow began in the rain, continued in the rain, and ended with a great big splashing rain. Were the Illinois girls daunted? Not at all! Singing, working, splashing, they went on their way rejoicing.

The House Party opened with a get-together afternoon, and then in the evening a boat ride on Lake Geneva. It stopped raining long enough to let the moon appear, and that lake and that moon make some ride, even if long black spiders did drop down occasionally and cause numerous shrieks. And then in the late evening a marshmallow roast and around the campfires, tales from India by Susan Ferguson. Then time for bed, but incidentally much scampering around and laughing until someone said, "Good night, kiddies."

Saturday fairly galloped along with conferences, a hike to Yerkes observatory, a banquet. And the banquet was lovely—Playing the Game—from our program of the same name. For center pieces there were clever football fields, tennis courts, and canoe scenes, all of which helped the girls enter into the spirit of the game. Things happened fast after that—stunts, a pageant, "Light of the World," snake dance, ghost parties, spreads, etc. Sunday, our quiet day, there was a special church service for the girls, and then the farewells.

It was a special treat to have with us Pearl Bromley from China. Such dimples and black eyes. And Pearl can tell ghost stories too, because we know several of the real spooky ones came from her side

of the dark room. After listening to Pearl discourse on Chinese literature 200 years B.C. and compare it with Poe, the girls made a vow to hurry home and brush up on American poets if we are going to keep up with Pearl. It was lovely for Illinois girls to have a new Oriental friend.

Just following the Illinois House Party there is the Interdenominational School of Missions, a delightful school with a continuation of the same good times. We were very proud of our Baptist girls this year for several reasons. First, there were more Baptist girls than those of any other denomination. Second, three of our Guild girls were elected to offices in the Interdenominational camp. Third, one was elected to Distinguished Service. When we remember that only four girls are elected to Distinguished Service each year, it makes the honor that much greater.

One of the lovely things the Illinois girls do is to choose each year a motto to guide them during the year, and one which embodies their aims. It is chosen by a committee of the girls themselves, and we believe that their threefold motto for this year is a big challenge to them as well as to other Guild girls.

WORK—WORSHIP—GIVE—  
A CHRISTLIKE LIFE TO LIVE.

*Mildred Davidson*

#### LETTERS FROM THE CHAPTERS

GOOD NEWS FROM OSAKA, JAPAN

*Dear Miss Noble:* The Guild Book has already been a great help. Lucy Russell had a beautiful Guild Vesper Service with a group of Baptist young people from our church in Nara and a few of our own girls. She adapted the pageant and used it very effectively. It was repeated in our own dormitory a little later. I just had to use my hanky during the impressive candle-lighting service. When are you coming around the world to see all your children and join us in these times of wonderful fellowship?

We were so sorry not to see Mildred Davidson but did not know that she was in Japan until she was gone. We should love to have had her visit this "Mother Chapter" in Japan. We greatly enjoyed the little visit with Miss Cranska and Miss Holley. They are certainly chuck full of W. W. G. Our little W. W. G. missionary is doing a marvelous work in the country and is a great inspiration to all of the Chapters who contribute to her support.

I expect to leave here toward the end of June and take in the International Sun-



A GROUP OF THRIVING BABIES AT THE MOULMEIN HOSPITAL IN BURMA

day School Convention in Los Angeles on my way home. How I hope that one of my furlough joys will be that of seeing you and your good "partner."—*Evelyn A. Camp.*

#### GREETINGS FROM ASSAM

*To the Members of the World Wide Guilds of America:* We, the World Wide Guild of the Boarding School of Satri Bari, Gauhati, Assam, make known to you all our loving Christian greetings. At present there is organized among us a small World Wide Guild which has been carrying on for one year. When you pray we desire that you will also remember our little Chapter. We hope that when you have time you will make us happy by



DR. ANNA GRAY OF THE MOULMEIN HOSPITAL IN BURMA

graciously telling us about your Guild.—*One of your number, The Members of the W. W. G.*

#### OUR PORTO RICAN SISTERS

*Dear Miss Noble:* Our W. W. G. Chapter here in Ponce now meets twice a month. The last Tuesday is a work meeting, and they are making a quilt to be sold for a small profit, or given away; the first Tuesday is a devotional meeting, or instructive, whatever the president wants to make it. For instance, we had one meeting on Matrimony, and had one of our best Christian women talk on that subject. Another was on Friends, another on Missions in general, another a Thanksgiving meeting. The next meeting is to be on conditions in China. Last fall we had a reading contest, in which a few became very much interested. I gave prizes of Bible and writing paper to those having highest and second highest number of points. We are now planning to give a play called "The Sinner Beloved," based on Hosea. We are not quite as active as I wish we might be, but perhaps this will come with more education and prayer as the girls develop. They are now taking charge of all their programs, which is more than they used to do, so we are progressing. Our president is a very consecrated little woman and the girls think a lot of her. We would be glad to have a letter from you, so that we might feel our connection with the organization up there more closely.

—*Edna Clingan.*

#### THREE NEW CHAPTERS IN NELLORE, INDIA

*Dear W. W. G. Girls at Home:* Have we any Worth While Girls of the World Wide Guild in India? Well, I guess! And they have learned to give some of our yells, too. They do not sound exactly as our yells do at home as they have not been translated into Telugu yet, and they speak so slowly, but they have the spirit just the same. There has been a Chapter in the Bible Training School before, but it only allowed a limited number and we have such a large school that we felt that it was worth our while to start some new Chapters. Last August three were organized in our Emilie Coles' Memorial School, numbering about 60 girls when all met together. At the first meeting one of our fine teachers, Miss G. Elizamma, who had been a member from the beginning of the Bible School Chapter, told our girls in Telugu the meaning of the Guild and laid plans. Then she asked for their expression as to whether they would like to have such Chapters in their school. If you had been listening



that day I am sure that you would have heard some shouts of joy that would have made you know there were some real live girls here. That very day they divided into their Chapter groups and elected their officers and names, and begged for me to give them one of the yells right away. They did not forget that it was a study group either and chose to study about "the Todas," the aborigines of these hills where I am spending my vacation. That was a good beginning, because it is well to learn about one's own country.

The Senior Training class was the oldest group and called themselves "Navarutnamulu," which means precious stones; the Junior Training girls chose the name "Lotus," that beautiful flower of India and so many countries of this part of the world; the eighth grade girls chose the name "Calvary," after asking me what the name of my church in America was. You see, I have probably mentioned that so often that they almost felt that they ought to know it, my Calvary Baptist Church in Minneapolis. The Chapters meet once a month and conduct the meetings according to the regular order, pledge and all. The lesson has been given to the Navarutnamulu girls first, and then they choose one of their number to re-tell it to the "Lotus" Chapter, and the Lotus girls choose one to tell it to the "Calvary" Chapter. Next year when we start Crusader bands it will go on down to the babies, I guess. All have been so interested in this home study book, "In Toda Land," by Miss Ling, which has been translated from English into Telugu for them by their leader, Miss Elizamma, that they voted that their money should go towards a picture, "The Hope of the World," to be hung in the new Toda Chapel in these hills, where it is so hard to bring the Light of Jesus in. The girls of Nellore felt that that picture had helped them and they wanted it to help the Toda people too. I expect to deliver the picture very soon, as it is all framed and ready to be taken to the Toda missionary.

Our Worth While Girls of the Guild helped to give a beautiful Christmas program, which closed with a Carol and Candle-lighting service that was very impressive.

During the year we held one big Rally in our large Kindergarten room and invited the Bible School Chapter to join us. Miss Moran presided and Miss Brunner gave a solo with her auto harp and beautiful voice. The Chapters were all represented and had to do their stunt. Miss Elizamma gave the history of our Guilds. It was a

happy time and all went away feeling that it was a Worth While Guild meeting. Owing to the awful storm which destroyed so much of our property last November, our work has been hampered a good deal this past year. It seemed as though we had two beginnings of the school year, and it took a long time to get adjusted to the cramped quarters in which we had to do our work, and will probably continue to do it for a part of the coming year.

We are not able to use all the study books which are required by the home Guilds, as they are not in Telugu, so we cannot enter the Reading Contests, but will have to run our own out here. There are so few Telugu books such as we ought to have for this. Maybe some day when I get real fluent in Telugu writing as well as speaking, I shall be able to contribute to this part of our work in India. In the meantime I believe that we shall depend upon the Guild members themselves writing and reading and compiling their own study and mission books. It will be interesting to see how they come out with it.

We never forget our Sister Chapters all over the world and hope that you will add us to your prayer list. Especially ask that God may guide us as we start a new year of school and as we begin new Chapters and Crusader Chapters too, if we have that privilege. Pray that all of our Indian Christians may never tire of telling the story of Jesus to their brothers and sisters in darkness yet; yes, right in Nellore. May the girls who have gone out as teachers from our institution this past year be willing bearers of the Light wherever they go and in whatever circumstances.

It is wonderful to be in India and watch many of our people grow in their Christian life. We still have heartaches when some of our Christians fall back into the sinful ways of Hinduism, but very often rejoice in seeing them again take on the new life and have to fight to do it. Some stand even stronger and better after such

a time. God bless them all. God bless you all, and may we all work together for the One Great Cause. May a great revival start with you and me and spread throughout the world. "The World for Christ, we sing," let us make it come true, if we can. Yours in the Service of the Master.—*Fannie J. Holman.*

#### Week End Guild and Young People's Conference

FIRST CHURCH, LANSING, MICHIGAN

The Conference opened Friday evening with a meeting for the Guild girls and their mothers. Miss Ruth Campbell, secretary of Baptist girls' work, Ypsilanti, and Miss Frances Priest, State W. G. secretary, were the speakers for the evening. Miss Campbell gave a fine talk on World Friendships, while Miss Priest spoke on Guild work, giving us an idea of the extension of the work into the whole wide world. Mr. Grant, director of religious education of the church, added to the entertainment with a cello solo and a moving picture of Guild work in India, Burma, Assam and Japan.

A hike was planned for Saturday morning and the girls had a very enjoyable forenoon.

Saturday noon Miss Priest and Miss Campbell met with leaders and officers of the Guild for luncheon and a conference on Guild methods. At this time we were glad to welcome to our group representatives from three other churches, including the counsellor and officers from Corunna. As all of our chapters are new this year, the aim of this conference was to stimulate interest in the girls and especially to give these officers a chance to understand better their duties.

In the afternoon was the real treat of the day. Mrs. R. E. Olds gave a tea at her beautiful home for all Baptist girls of the city of high school age or over with Misses Priest and Campbell the guests of honor. First we assembled in the music room on the second floor where



W. W. G. HOUSE PARTY, EAST LANSING, MICH., AFTER HAVING TEA AT MRS. R. E. OLDS' HOME

Lois Austin of the Omnes Servamus Guild was in charge. She made a delightful chairman. Guild songs were sung, Mr. Grant leading the singing. Further features of the program were recitations by one of the Guild girls and a piano solo, a selection from Beethoven. Miss Campbell gave a fine exposition on the last half of the 13th chapter of First Corinthians, using one of the more modern versions. Miss Priest gave another talk on Guild work. At this meeting she had her best opportunity to reach a large number of girls. The attendance was about 50 with five churches represented. The program closed with prayer followed by the Guild prayer sung by the girls. Tea was then served down stairs, where Mr. and Mrs. Olds, as always, were the delightful host and hostess. This was a very enjoyable and profitable afternoon for all.

The services were carried over into Sunday. Miss Priest spoke twice, once to the Junior High Department of the First Church, and the second time to the young people at the North Church. Miss Campbell had ten minutes at the morning service to tell about the Baptist student work, and she also spoke to the young people at the noon hour. The conference closed with a young people's rally at the First Church on Sunday evening. At this time Mr. Morgan Williams gave an illustrated talk on the Summer Assembly which is held at Kalamazoo. We are greatly indebted to Mrs. C. C. Ludwig, chairman of the missionary department of the Women's Union, and to Mr. Grant, for the success of this conference, the first of its kind held here.

### Does the Guild Help the Church?

*Dear Alma Mater:* I have such thrilling news that I must pass it on to you. The women in my church are just wonderful. When we started the Guild two years ago there were some protests, but our minister and his wife told me the other day that our church's awakened interest in missions was entirely due to the organizing of the W. W. G., and our women's society is helping to finance it so that I am taking four girls to Northfield from my Junior W. W. G. And the church is making it possible for five of the older group of Guild girls to go to Ocean Park. Do you wonder I am happy? Altogether our church is setting aside \$100 for our W. W. G.'s; and now they are asking about the younger group of girls in Sunday school, two classes of junior high school girls, for a third W. W. G. next fall, and very definite steps are being taken towards a Crusader organization. All the young people's work is to be

correlated, with a Council made up of the three Guild presidents, the Christian Endeavor, and representatives of the Sunday school, for we haven't a girl in our Sunday school, intermediate and young people's departments who does not belong to the Guild.

The whole program of our church is growing into a missionary one, and this year for the first time in history we have met our missionary appropriation and went over the top \$100.

### House Party for Allegany County, N. Y.

Mrs. Hattie B. Eggleston of Andover was the hostess of the World Wide Guild House Party held at Camp Shenawana, July 23. It consisted of 48 girls representing six different towns of Allegany County. Games and swimming occupied the afternoon, in charge of Rushford Guild. The Vesper Service was given by the Friendship Guild. This was followed by a very interesting talk by Mrs. Eggleston on Porto Rico and the Judson Neighborhood House. This was especially interesting because many of the girls had

never heard of this Neighborhood House and its work. The concluding number was a pageant, "Light for the World," given by the Andover Guild. This included a very impressive candle ceremony.

Going down to the tents for the night, each girl received a candle to be lighted as she went out the door. They marched down double file with their lighted candles, singing "Follow the Gleam." The procession was very effective with nothing but the light of 48 candles through the trees. At 9:45 all lights on the campus went out and the camp was quiet, or supposed to be, for the night.

Tuesday morning Miss Taft of Rochester spoke to the women and girls on "Americanization," which was very interesting and enjoyed by everyone. The dinner at noon was for the women of the county and the girls. The Rushford Guild gave a demonstration as to what a model Guild meeting should be. This was the first W. W. G. House Party ever held in Allegany County and it surely was very successful, due to the efforts and work of Mrs. Eggleston.



### Let Us Have Peace

"In hearts too young for enmity,  
There lies the way to make men free;  
When children's friendships are world  
wide  
New ages will be glorified;  
Let child love child, and strife will cease;  
Disarm the hearts, for that is peace."

### Guild and Crusade Week

For one whole week the Guild and Crusade will carry the entire Missionary Budget of the denomination. That is more than we have ever attempted before but it is not more than we should attempt. If the C. W. C. will give \$17,600 we can support every missionary School,



C. W. C. WASHINGTON, D. C.



Hospital, Christian Center, Chapel Car, the C. W. C., and every other good work carried on by our united effort. We shall have to give about \$1,500 more than we have ever given before, but why not? We have more children every year, more knowledge, more interest, and more purpose to do our share in bringing the world to Christ. The week beginning November 26th and ending December 2nd is the week we have chosen. Every Crusader Company and Herald Band should plan to have a meeting that week. It should be a special meeting to start the interest.

We want to give an idea of the kinds of work our money will support. Figure up how much you gave last year and see how much more you can expect to give this year. The boys and girls should make the decision. The containers will be ready by that time and should be given to those who really are in earnest about wanting to fill them. I wish each leader would think up her own way to visualize the work of the denomination, so that the children could see with their eyes the needs as well as hear with their ears.

When the containers have been given out, have a plan by which the record of gifts can be seen every week. We must begin early to get in the money. Don't leave it until April or we shall lose some.

Not often have I made such an urgent plea for money. This year I feel justified in doing it, for the sake not only of the money but for the blessing it will bring to the children to respond successfully to such a big challenge. It is a phase of our educational program that we have no right to neglect. It will mean help from the leaders, pastors, Sunday school teachers, and parents. (Just here let me speak of one of our new leaflets, "Partnership in the C. W. C." It is included in the Leaders' Packet and tells what is the Church's part, the women's part, and others. Send for the Packet—25 cents.)

In this we should all join as the following verse suggests:

"A little boy of heavenly birth  
Came down to get his ball—the earth—  
Which sin had thrown away.  
Oh, comrades, let us one and all  
Join in to get him back his ball."

*Mary L. Noble.*

218 Lancaster Ave., Buffalo, N. Y.

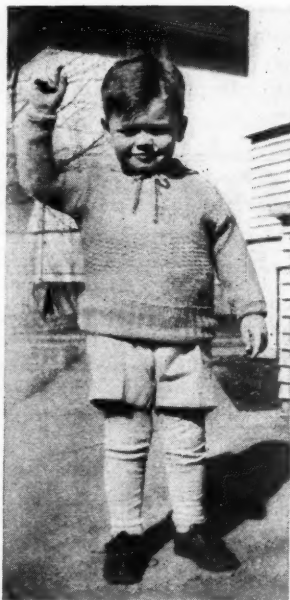
### Cut Up and Stick Around

Howdy, boys and girls! You have all had a delightful summer vacation, and now it is time for Crusaders and Heralds

to begin again. It's going to be great this year to learn about the boys and girls in Alaska and Africa, one so far North and the other so far South, and when we are through we will have friends from pole to pole.

I have just had a lovely letter from Goldie Bailey, our Big Sister missionary in Kodiak, Alaska, who takes care of the boys in the Orphanage. She tells about the garden the boys are planting and says: "I shall have charge of the garden and we hope to raise lots of vegetables. We have plants already growing in the greenhouse, onions and lettuce out of doors, and as soon as it stops raining we can plant other things outdoors. We shall have all root vegetables, peas and potatoes."

The other missionaries there are Mr. W. A. Goudie, the superintendent, and his wife, and Miss Vivian deMar, who is in charge of the work for the girls. The



NORMAN LEE ARMSTRONG OF  
BELGIAN CONGO (SEE PAGE 557)

address of all is Kodiak Orphanage, Wood Island, Alaska.

It looks as though our Alaskan friends had been working this summer, while we were playing. I believe some of you thought Alaska was all snow and nothing grew there, but just see all the things they grow on the island where Kodiak Orphanage is located. Better get out your map and look up Kodiak again, and then write the boys up there and tell them you would like to be friends and help each other.

Are you making an Alaskan notebook? Save all the pictures of Alaska from the

newspapers, magazines and Alaskan picture sheets, and then as you learn about the story, "Under the North Star," you can rewrite it and illustrate it with the pictures you have collected. Some of the boys and girls make wonderful books and even get prizes at the Northern Baptist Convention. Will it be your book that wins the prize next year?

I am going to visit ever so many of you this year, and wish things would hurry up so we can meet and get acquainted.

*Mildred Davidson*

### Boys' and Girls' Column

After this month we plan to have an entire column written by the boys and girls themselves. It will be great to hear what they like best, the suggestions they have, stories and comments. To make this column most interesting we need the help of the Leaders. Tell the children about it and ask them to write something that is really worth printing, and send it to Miss Noble, 218 Lancaster Ave., Buffalo, N. Y. Don't wait a month. Do it now. The first letter is given below.

*Bellingham, Washington, July 3.*

Dear Miss Noble: We received the picture. Mrs. Munn, the Junior Leader, took it downtown and is going to have it framed. I know we will all enjoy it very much throughout the coming year. We all thank you very much because it is a beautiful picture. Yours very truly.—  
*Beryl Everett, Secretary First Baptist Junior Church Crusaders.*

### Special Memory Assignment

FIFTY HONOR POINTS

First Corinthians 13:1-13.

We've a Story to Tell to the Nations  
(Verses 1-3-4).

Poem—"Christ Has No Hands But Our Hands."

"Christ has no hands but our hands  
To do His work today;  
He has no feet but our feet  
To lead men in His way;  
He has no tongues but our tongues  
To tell men how He died;  
He has no help but our help  
To bring them to His side."

### Utah C. W. C. Rally

A fine C. W. C. State Rally was held at Immanuel Baptist Church, Salt Lake City, on Saturday afternoon, April 28, under the leadership of Miss Frieda A. Dressel. There were 39 children present, besides 10 workers; 4 churches were represented. The meeting was opened with a song service, and prayer by Mrs. Wm.



Schmahl. Memory Scripture was given by the children.

The Immanuel C. W. C., Mrs. R. D. Standish leader, with three organizations, was the first to report. The Crusaders sang their song and the Heralds sang a missionary song. There were 17 members and two visitors present. They reported a total of \$45 raised for the C. W. C. work.

The Taylor Avenue C. W. C., with 8 present, gave a very good report of their work, and showed some sewing and work on things they were making for Mather Industrial School. They reported \$4.50 for the C. W. C. work. They were enthusiastic with their yells and songs.

The Burlington C. W. C. also had a fine representation present of 14 boys and girls. They also sang songs, gave yells, and made a good report. They had a fine display for the Ellen Mitchell Memorial Hospital in Burma. They reported \$11.39 for missions. Miss Dressel was in charge of the Burlington and Taylor Avenue Crusaders.

After the meeting the children gathered on the lawn outside the church and had their picture taken. This was followed by a play period; then they gathered in the Sunday school auditorium and Mrs. Standish told a missionary story. Stereopticon pictures were shown of the children of the nations, and of the hospital and staff of the hospital at Moulmein, Burma. Refreshments were ice-cream cones.

It was a fine Rally for Utah and we were impressed by the earnestness and enthusiasm of the children. Though we have a difficult field here, we have a fine little band of C. W. C. children. Rio Grande will soon organize a C. W. C. in the church.—*Selma Bloomfield*, Secretary.

### Can You Equal Cuban Crusaders?

*Guantanamo, Cuba.*

*My dear Miss Noble:* It is some time since I have written you about the Crusaders of Guantanamo. Although not a large society, the enthusiasm of the members might well be envied by some of the larger societies. This year the children sent a delegate to the Baptist Convention of Eastern Cuba. Upon her return the 10-year-old delegate gave a report to the society emphasizing the fact that they were asked to send one dollar to the Cuban Mission Society. Within a week the children had their dollar ready to send. Theirs is the first society of the Guantanamo Church and, I believe, of any of the Churches of Eastern Cuba, to pay the amount asked of them for missions in Cuba.

I am enclosing an application for mem-

bership of another children's society I helped to organize. The children of this society attend our Baptist Mission in the north part of the city. Their leader is a Cuban.

I also want to organize a Jewel Band. Our first member of the Band is Gabriella Luisa Molina, age 15 months, whose picture I am enclosing. Gabriella is our pastor's little daughter, a fair-haired,

blue-eyed Cuban baby. She loves to go to church and likes to sing with the rest. She is a contributor to Cuban missions, having pledged 10 cents a month. I think you will agree with me that she is a precious jewel.—*Elizabeth Allport.*

*Note:* Baby Gabriella's pictures—there are three of them—will appear in November as a special reader of MISSIONS.

(Continued on page 576)



MISSIONS welcomes into the coloring contest any boy or girl in a Baptist Sunday school or in the C. W. C. Two prizes are offered—one for the best picture done by the boy or girl ten years of age and under, and the other for the best picture by the boy or girl from eleven to fifteen. The next best pictures will receive Honorable Mention. Send to MISSIONS, 276 Fifth Ave., New York.

Write Name, Address and Age Here: .....

.....

.....

(Pictures must reach us by October 20)  
Names of Prize Winners Will be Published in December issue.

## A Tribute to Mrs. Charles L. White

(Of the many loving tributes paid to Mrs. Charles L. White, we have chosen that by Dr. James T. Dickinson, a former pastor, printed in the *Watchman-Examiner* of August 16, as expressing most beautifully and fittingly our own feeling.—Ed.)

### A NOBLE CHRISTIAN WOMAN

Many biographies and brief sketches and tributes to leading men come to us from the press and many condemnatory or critical estimates of women's work and spirit in recent years have appeared, but we need to read and hear more of the good women who, shrinking from publicity and notoriety, have been the inspiration back of so many of the holiest and best things in human life. Such a woman was Mrs. Charles L. White, wife of the executive secretary of the Home Mission Society, who passed from earth to heaven at her ancestral home at Hampton Falls, New Hampshire, on August 2. Having been her pastor for nearly five years at the Sixth Avenue Church, Borough of Brooklyn, City of New York, I count it a privilege to pay tribute to one of the noblest and most beautiful characters I have ever known. She was a rare, exquisite nature, inheriting from distinguished New England ancestry the best characteristics of that section of our country; her sympathies enriched and broadened by travel at home and abroad, her heart warm with redemptive service for humanity and adoring love for the Saviour, she entered with ever-growing spiritual enthusiasm into the work of her honored husband as pastor, as New Hampshire secretary, as president of Colby College, and for the past twenty years as secretary of the Home Mission Society. In all these relationships and in the making of her home life, strength and gentleness, quietness and courage, hospitality and family devotion were graciously commingled. Her five devoted daughters and her beloved husband were ever in her thoughts and she made for them an ideal home. The lines of the great German poet, Schiller, were true of her:

Where gentleness with strength we find,  
The tender with the stern combined,  
The harmony is sweet and strong.

Back of all the characteristics of Mrs. White was her trustful religiousness, and that religiousness found its expression in devotion to God's will and to Jesus Christ as His Son and our All in All. Two familiar hymns furnish keynotes of her life, the hymn, "I worship Thee, sweet

will of God," and the hymn, "Jesus, the very thought of Thee."

As our dear friend found the solution of all life's mysteries in humble faith in God's gracious will and personal salvation in the strong Son of God, Immortal Love, so even now we endeavor to hasten our footsteps toward the shining heights which she has reached.

### Memorial Service in New York

At the hour on August 3 when the funeral services for Mrs. Charles L. White were held at Hampton Falls, New Hampshire, a memorial service was held in the rooms of the Home Mission Society at 23 East Twenty-sixth Street. Dr. John S. Stump was in charge. Tributes were spoken by Dr. Stump for the Society, by Mrs. George Caleb Moor for the Woman's

Home Mission Society, and by Mrs. Wilson for the Sixth Avenue Church, Brooklyn, of which Mrs. White was a member for several years. Mrs. White's missionary interests from her early girlhood were recalled. As a member of the board of managers of the Woman's Home Mission Society and of the woman's missionary societies of the churches with which she had been connected her activities were many, and marked by a devotion that also characterized her life as wife and mother. Dr. Charles E. Tingley, of the Home Mission Society, and Dr. William R. King, executive secretary of the Home Missions Council of which Dr. White is president, assisted Dr. Stump in the service. A joint message of sympathy from the two Home Mission Societies and the Sixth Avenue Church was sent to Dr. White and the other members of the bereaved family.



## The All-India Women's Conference Speaks

BY HELEN B. MONTGOMERY

An interesting side light on Indian life is furnished in an account given by Mrs. J. H. Stewart of Panthakot, India, in the *Woman's Mission Magazine* of the United Presbyterian Church. In a report of the recent All-India Women's Conference on Educational Reform, she gives the series of resolutions passed by this outstanding body of Indian Women. After expressing their appreciation of the educational efforts and programs of the past, this big group of women, representing all races and religions in India, declare that the present system was thought out primarily in the interests of boys and was formulated by men. "The time has now come for women to review and reform this system," they declare, and then proceed to make plain their demands. These include the demand that at every stage of education the spirit of social service should be included; that moral training based on spiritual ideals should be made compulsory for all schools and colleges; that a complete course of physical training for both boys and girls should be made compulsory; that systematic medical inspection should be made compulsory, and that in the case of girls the inspection should be carried out by medical women; that agriculture should be included in the curriculum as a compulsory subject in rural schools; that cinema films for educational purposes should be used; that so far as possible women

teachers should be employed in the primary stages of education for both girls and boys." It is impossible to give all of the recommendations, but one is given in full as it sheds a light on the disputed question of the prevalence of child marriage. The recommendation follows:

"This Conference deeply deplores the effect of early marriage on education. It emphatically condemns the custom of allowing immature boys and girls to become parents. It calls on the Central Government and the Provincial Legislatures to follow the precedent set up by the Indian States of Baroda, Mysore, Rajkot, Kashmir, Gondal, Indore, Limbdi, and Mandi which have raised the legal age of marriage. This meeting demands that the legal age for marriage for girls and boys should be made 16 and 21, respectively. While welcoming Rai Sahib Harbilas Sarda's attempt to pass legislation prohibiting early marriage, this Conference strongly protests against his proposed ages of 12 and 15, and calls on him and the Select Committee to amend his Bill in conformity to this resolution. It whole-heartedly supports Sir Hari Singh Gour's Age of Consent Bill as a step toward this end."

The existence of such a national conference of women is itself an evidence of the new spirit moving in India. A generation ago such a conference of women would have been impossible.



### The Golden Stool

By EDWIN W. SMITH

This is a book on Africa by a South African, a missionary and the son of a missionary. Only a friend of the African could have written it, but Edwin Smith was called "the friend" of Mungalo, the old chief of the Ba-ila tribe, a pagan, but a pagan with reverent and devout spirit whose open heart gave the author insight into the heart of Africa's throbbing mystery.

The story for which the book is named is the story of the Golden Stool of Ashante, a story of unsympathetic civilized meddling with the intimate life of an African tribe and the tragic harvest of suffering and blood which came from it. The story typifies much of the treatment African peoples have received at the hands of civilized peoples, but the author shows the better way of dealing with the primitive peoples of the great emerging continent and gives heartening testimony to the fact that a better understanding of the right way to help Africa and the African to take their proper places in the world picture of the present day is coming about.

In a period of half a century, 1876 to 1926, European peoples have completed the partition of Africa and assumed responsibility for the government of fully 90% of the continent. The African had no voice in bringing about the present governmental situation. Vast changes are being forced upon him. He cannot be held responsible for present conditions. Of course, this was inevitable. Africa could not remain permanently a continent apart, a great archeological storehouse preserving through the centuries examples of man in his primitive social and industrial state. When the passion for imperialism seized the leading European powers in the latter part of the last century the aggrandizement of the mother country was the prime motive which led them to seek the conquest of new territory. But God had a better thing in view. Largely from observing the marvelous picture of sacrificial service furnished by Christian missionaries who had penetrated well nigh every part of the great continent, some of them are coming to look upon their relationship to these colonies as that of a trustee who

should hold and govern the land in sacred trust for the peoples belonging to the soil. This is the antithesis of the spirit which animated the slave trade of a century or more ago.

But there is still a battle to be fought. White settlers have become a permanent factor in the land and a new question has arisen. Shall the African be developed as a servant and convenience, to do the will of a white master, or shall he have the privilege of becoming the free, self-governing black citizen of a new world which he might be?

Christian sentiment the world over should throw its influence behind the missionary in determining that the latter ideal shall prevail.

Published by Edinburgh House Press, 2 Eaton Gate, S. W. 1, London, England.

### Other Worth While Books

*A Waking World*, by Stanley High, is a book to be read and considered by those interested in foreign missions and the newer movements in the foreign fields. Mr. High is a secretary of the Board of Foreign Missions of the Methodist Episcopal Church, which commissioned him to make a tour of its missions and report what he found. This he has done in a book that is marked by frankness in giving both facts and opinions, of which he has an abundance. He is a keen observer, with the news instinct of a reporter and the quick conclusion-reaching of the present day youth which he represents. This is not to detract from the merit of his work. As his fellow secretaries say in their introduction, "We do not necessarily agree with every point of view or every proposition that is set forward. We believe, however, that this book contains material not usually presented, which throws light upon missionary policies." This is unquestionably true. The reader will come to know not only about missionary plans and policies and past achievements, the changes that have taken place in administration and approach, but also more intimately the peoples and lands in which our missionaries have been and are at work. Readable and alive, that Mr. High always is. Africa, India, the Philippines, Malaya, China, Korea and Japan are made living realities, while the opening chapter on

"Adjustments" and the closing one on "America First?" supply plenty of material for thought and study. This is a period of transition in mission work and we want all the light that can be gotten as to the best methods and the real needs. (Abingdon Press; \$1.00 cloth, 60 cents paper.)

*Church City Planning*, edited by Charles H. Sears, is a new and revised edition of Baptist City Planning, issued first in 1826. The volume, which embodied the results of study by a large and carefully selected commission, was so warmly welcomed by other denominations that at the suggestion of the Missionary Education Movement it has been revised and adapted for more general Protestant use. The work has been thoroughly done, and the editor holds the first rank in knowledge and understanding of the city problems among city workers. The book is a standard in its treatment of this most important subject. Here we have studies in municipal city planning, social welfare city planning, the city church and industry, Protestant city planning, the church in the downtown, older residential and newer residential districts, the church in the polyglot and foreign-language and Negro districts, city plans of evangelism, religious education, and a program of social service, besides chapters on distribution and conservation of church forces and resources, and enlistment and training of volunteer workers. This indicates the range. An exceedingly valuable volume, which city workers will find indispensable. Dr. Sears is to be congratulated on this completed product, after years of study and experience, and on the recognition that comes with it. (Judson Press; \$1.25.)

*Indian Playmates of Navajo Land*, by Ethel M. Baader, is a course for primary children that will hold the attention and interest of children who have gone far beyond the primary. The six stories of Navajo Land are capital, and the background material covers the Navajo, the land, manners and customs, religious beliefs and rites, arts, education, and the need of Christian help from without. The book is specially prepared for Week-day Church Schools and Sunday worship services. Miss Baader is acting director of Vacation and Week-day Church Schools for the New Jersey Council of Religious Education, and has had full experience as teacher. The book cannot fail to bring the Indian children close to those who study it. (Friendship Press, New York; 75 cents.)



SERIES FOR 1928

## MISSIONS' PUZZLE PAGE

NUMBER 9.

1  
Name composed of  
a descriptive term  
of the missionary's  
parish  
followed by  
a descriptive term  
of the missionary's  
courage



3  
A  
word meaning a  
relative inserted  
into the name of  
a President of  
the U.S.A.

*Names of Missionaries*



5  
**LAUGH**  
+ two letters  
which stand for a  
collegiate degree



Each of the puzzles indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1928, January to December:

First Prize—One worth while book (our choice) for correct answers to the 66 puzzles in the eleven issues of 1928.

Second Prize—A subscription to MISSIONS for correct answers to four puzzles in each issue. MISSIONS will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

Answers reaching us later than October 20th will not be credited.

## Answers to September Puzzles

- |           |              |
|-----------|--------------|
| 1. Downs  | 4. Metzger   |
| 2. Kinney | 5. Kurtz     |
| 3. Brown  | 6. Bousfield |

## THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLE SUTTON AITCHISON  
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## Guide Posts to Advanced Lines of Service

## ADVERTISING "MISSIONS"

NO ADVANCE in your local missionary program can be of greater importance than increasing the subscription list for MISSIONS, and then keeping in motion devices to ensure its being read instead of becoming a dust-collector on the library table. Subscription campaigns usually fall short just where the prohibition movement did after the passing of the Eighteenth Amendment, viz., in singing "Hallelujah, 'tis done" and dropping the matter. Post- as well as pre-campaign vigilance is essential to getting both MISSIONS and Prohibition into action. In the case of the former, it is usually sufficient to bring the fresh magazine material into each monthly meeting of the missionary organization in some way, numerous devices having been exploited in this department from

time to time. But here are some tried-and-proved-good plans for the subscription campaign.

## Tag and Testimony Day

Take any given number of MISSIONS, the fresher the better, and without specific announcement except to those working the plan, make it the theme of the meeting. Use the devotional material and mayhap some of the poetry for the opening service. Having made this as attractive as possible by having a variety of people take part, explain that the material was taken from the October number of MISSIONS, and that many people do not know what a superior magazine our denomination has—without a peer among the other denominations. "Has anyone in the audience an opinion as to that?" One after another, persons previously coached rise and speak briefly somewhat as follows: "I was much im-

pressed, when I read October MISSIONS, with an article (or feature) called So and So (giving snappy résumé, *not too long drawn-out* or the purpose will be defeated)." Another says, "I will tell you about So and So." Another group might give a dramatic sketch taken from a previous number, possibly the one in the July number of this department. Another passes around the illustrations of a number, cut out and pasted on card-board. Then the leader, expressing appreciation of these testimonials, pins a tag on each one who has spoken, giving her one or more similar tags and a corresponding number of sample copies of MISSIONS (for which send to the Editor), instructing her to start right out and find a person or persons to wear the tags before the date of the next meeting.

## A School of Missions

Arrange an old-fashioned school, with or without costumes and stage settings (these will greatly add to the effectiveness and interest), MISSIONS being the only text book. Any given number will do, but for illustration, take the July issue, which exploits most attractively the meeting of the Northern Baptist Convention in Detroit. Call to order by ringing large bell. Have opening exercises based on the devotional page or one

of the devotional addresses reported, or by using as memory gems recited by a number of pupils the sentiments on p. 412, entitled "For Meditation," or the "Convention Epigrams" on p. 418, adding names of authors. A variety of uses may thus be made of the material.

For instance, the class in Arithmetic may first work out the puzzles on p. 444 (answers to which may have been looked up in September number, if not otherwise solved), in terms of addition, subtraction, etc. As, in number 5, "b-o-a-t" must be divided to get the first two letters, "e-g-g-s" to get the last three, and the combination by addition, gives the answer. Or, take such reports as that of Dr. Padelford, on p. 392, and, from manipulating his figures, work out the results, as, "In 1913 the Board spent only \$1,263, whereas last year its expenditures were \$448,000. How much advance has been made in those 15 years?"

The Geography recitation will be easy to arrange, by displaying maps and having pupils localize thereon the regions represented by speakers reported on pp. 394-396, 398, 407, or the portion on pp. 409-410 devoted to outgoing missionaries, their names and sentiments being given and stations pointed out on map. Spelling might be exploited with the names of the newly elected officers of the various societies, used in such a way as to bring out their official positions. For History, material might be obtained from the literature headquarters with which to elaborate the address of Rev. Wheeler Boggs (p. 397) on "Triumphs of Evangelism in India," or that of President Mordecai Johnson (p. 398) on "Redeeming Race Relations," or—most timely of all relative to the forthcoming presidential election—Mrs. Ella Boole's address on "Law Enforcement," using strong supplementary material on the history of the temperance movement.

Relief may be afforded from the monotony of recitations by introducing the singing teacher, who may lead off in some of the hymns mentioned as sung at the Convention. An excellent close would be afforded by a few minutes of "speaking pieces," or the dramatic presentation, in costume, of "The Awakening of Mrs. Indifference," p. 444. If the leaflet-padding of the sketch, as indicated in the text, is made very brief, this climax will not unduly lengthen the school session, and the atmosphere thus created may be utilized in securing subscriptions.

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magic to make the last copy (or any other chosen) to come to life. The Title Page comes forward bearing her picture, and, saying "I am the front cover of MISSIONS," exploits herself. Similarly serve up other attractive features, as the leading article, the devotionals, the pictures, the special departments, etc. All the impersonators group themselves at the close with copies of MISSIONS in their hands and sing, "Fling Out the Banner," or some similar music, with plenty of verve in it. Take subscriptions by the tagging or other taking method, offering a prize of a year's subscription or a missionary book to the one getting the most subscriptions before the next meeting.

### WINNING THE YOUNG PEOPLE

The greatest problem in the world just now is how to win or hold the youth for Christian service. It will not just come to pass of itself, but must be prayed and worked for with every ounce of energy in us of older Christian experience. Do you live in a college community? If not, are there not enough lukewarm or positively uninterested young people within your reach to be worked upon? The Forum Conductor is in a position to know that one of the greatest needs among students away from the home nest is to be kept in touch with the church by means of some warm and welcoming Christian home. The following suggestions, culled from material submitted by Mrs. Claire Goodsill Chandler, of Galesburg, Illinois, and College Counsellor for her state, seem most practical: Have a college secretary (as at Carbondale, Ill.) who maintains a small apartment as a social center for students where, under home conditions, they may enjoy themselves informally and entertain their friends. The ladies of the church provide the refreshments, materials for taffy pulls, etc. There are magazines, a canary, a cat, flowers, and all the home features. This secretary writes personal notes early in the autumn extending the welcome of the church to all new students, and otherwise directs the efforts to keep students in touch with both church and home conditions.

Before, or soon after, the autumnal opening of school, some churches have a meeting of pastor, professors and wives, leaders of different organizations within the church, etc., to canvass the situation and see eye to eye by enabling the church to see from the viewpoint of the faculty and vice versa. Plans are then worked out together in which all are willing to cooperate. This is most profitably held just after a survey made when the fall enrolment is completed.

*Students' Go-to-Church Sunday*, shortly after the opening of school, is observed in a number of communities. All people willing to take one or more young people home to Sunday dinner with them having enrolled, and students been invited individually, hosts and guests are brought together in the parlors or prayer-meeting room at the close of a suitable morning service, and an afternoon of heart-to-heart enjoyment is thus inaugurated. This affords invaluable openings, as well as helps to heal the homesickness so prevalent at this stage of things.

The church at Decatur, Ill., held a banquet early in the fall, inviting the new college folk and all its own young people. The reporter says, "This was the best time we ever had."

An indoor track meet furnishes very appropriate entertainment for the student-welcoming social. A great variety of entertainment plans may be obtained from The Church Recreation Service, 510 Wellington Ave., Chicago.

Not only should special home functions be arranged at holiday and vacation times for such students as are unable to go to their own homes, but a continuous series of invitations to the homes of the church people ought to be kept going: for numbers of students have testified that their religious drifting dated from the loss of accustomed moorings in their own family circles.

A number of churches ask new students each year to fill out blanks expressing their preferences for definite types of work: and then the effort is made not merely to satisfy these expressions, but especially to win those who have no desires at all. The evening service is very profitably given over to some sort of an open forum conducted by—not for—the

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college students, who discuss anything in which they are particularly interested, and such topics as: What are we in college for? How shall we get the most out of college? How shall I use my life to the best advantage? Obstacles in the way of my being a Christian; the need of new standards based on the Beatitudes.

What if immature and sometimes rather shocking ideas are advanced, *if this outlet in the atmosphere of the church proves a safety valve*, and if by skilled and kindly direction of the discussions we may lead students to recognize God as the Creator and Guide of the World, and build characters surrendered to Christ?

### July Prize Winners

Estelle Colby, age 10, of Portland, Ore., wins first prize for the July picture, and Herbert Kennedy, age 12, of Chicago, Ill., is the prize winner in the second group. On the Honorable Mention list are: Dorothy Nutt, West Rockport, Me.; Ruth Schlosser, Venice, Calif.; Ruth Davies, Buffalo, N. Y.; Ruth Robinson, Roynham Center, Mass.; Dorothy Oberlin, Riverside, Calif.; Nancy Kingman, Binghamton, N. Y.; Jimmie Shanks, Brooklyn, N. Y.; and Alice Bowen, Sheridan, Wyo.

### Can You Answer These Bible Questions?

1. Who was Emperor of Rome during Christ's ministry?
2. What physical characteristic of Saul distinguished him?
3. How old was Christ when He entered on His ministry?
4. How were the walls of the temple finished within?
5. What did Christ say was the unpardonable sin?
6. Why were the Israelites bidden to wander forty years in the wilderness?
7. Who were the Anakim?
8. What other name has the Passover?
9. In what two Gospels is the Lord's Prayer found?
10. Who saw the writing on the wall?

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## LOYALTY WEEK

*October 14th—21st, 1928*

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Arrange series of meetings which aim to revitalize the life of the church - - - **Week Days, October 15th—19th**

Plan for Family Day in which all members of the household attend and sit together in the services of the church - - - **Sunday, October 21st**

Fix date and secure action of your church to observe **LOYALTY WEEK** Detailed plans should have reached you by Sept. 15th.

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### A Personal Testimony

Often we hear the inquiry, "Does Christian education among the colored people pay?" "Is it worth while?" Some little while ago we pointed out that Christian education as carried on in our Home Mission schools had qualified and helped to inspire Dr. Mordecai Johnson, now president of Howard University, Washington, D. C. We wish again to mention the fact that Shaw University at Raleigh, one of the schools established and supported by the Home Mission Society, has helped to make many con-

tributions to the nation. One of these is Dr. John A. Kenney, a Virginian by birth, who received his preliminary education at Hampton and Shaw University, and graduated from the medical course of Leonard Medical College (Shaw University) in 1901. His internship was served at Freedmen's Hospital, Washington, in 1902. After serving as director of the Tuskegee Institute Hospital for twenty-two years, during which time the hospital reached great proportions, he also served as Booker T. Washington's family physician. He located in Newark three years ago. He has written several important booklets on health matters, has served as secretary of the National Medical Association (Negro) for eight years, and editor of the National Negro Medical Journal for more than six years.

Last October the Kenney Memorial Hospital, Newark (named in honor of his parents who struggled to give him an education), opened its doors to the public. It has a capacity for 35 persons. The staff of 17 includes a house physician, 8 nurses, a secretary, a stenographer, matron, orderly, three maids, and a watchman. Dr. Kenney is rendering a very great service for patients come from every part of New Jersey, from Maryland and New York City.—W. J. J.

#### "What Is A Missionary to Do?"

The following letter from Rev. Wm. R. Hutton of Furkating, Assam, explains itself and presents a situation in which other missionaries as well have found themselves, perplexed between needs and resources:

"I consider our work for the Mikirs the most promising now that it has been since I have known it, something like eight years. I have just received a letter from the pastor at large of the Tika group of churches, who reported sixteen baptisms in June. About half of them were from non Christian villages. One church that had gone to the Roman Catholics had been brought back. Another postcard came yesterday from a boy in a section where we have no work. He reminds me that I promised to take him into my school at Furkating this year. What is a missionary to do?"

"I made up last year's financial report a while ago and found that I had not only used up all the small reserves I had been holding for opportunities but had gone in debt. My appropriations for work are the same as last year. My plans and calls are greater. I dare not do the work that seems so sadly in need of doing, for to work means to encourage the Mikirs to seek something worth while and also to

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help them secure it. This can hardly be done without money, for the parents who are non-Christian seldom are willing to aid their own children. We rejoice in larger gifts during the past year and trust that this year may see still greater giving at home. For I am not the only missionary who feels hobbled."

## Are You 60 Years Old?

If you have lived sixty years, the American Baptist Foreign Mission Society will be glad to pay you a guaranteed income of 7 per cent for the remainder of your life in return for a gift of any amount on the Annuity Plan.

If you are younger or older than sixty, the rate of income would vary accordingly, ranging from 4 to 9 per cent on single life annuities and from 4 to 8.3 per cent on annuity agreements covering two lives.

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## American Baptist Foreign Mission Society

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## Foreign Missionary Record

## SAILED

From San Francisco, July 7, on the *President Cleveland*, Miss Jennie C. Adams, for the Philippine Islands.

From San Francisco, July 16, on the *President Madison*, Miss Irene E. Dolbey, for the Philippine Islands.

From New York, July 21, on the *Olympic*, Dr. and Mrs. C. A. Nichols, for Burma.

From New York, July 28, on the *Homer*, Rev. and Mrs. L. O. Hooks and Miss Helen Raff, for Belgian Congo.

From New York, August 8, on the *President Harding*, Rev. and Mrs. L. A. Brown, for Belgian Congo.

From Seattle, August 11, on the *President McKinley*, Miss Minnie Argetsinger and Dr. R. L. Crook, for West China; Mr. and Mrs. Victor Hanson and four children, and Miss Charlotte M. Lerner, for East China.

From Los Angeles, August 13, on the *President Jefferson*, Miss Anna M. Kludt, for Japan, and Miss Dora Zimmerman, for East China; from San Francisco, August 17, on the *President Jefferson*, Miss Katherine Bohn, for South China.

From Antwerp, August 14, on the *Albertville*, Miss Agnes H. Anderson, Mr. and Mrs. B. W. Armstrong, and Miss Alice O. Jorgenson, for Belgian Congo.

From Vancouver, August 16, on the *Empress of Asia*, Miss Louise E. Campbell, and Mrs. Jennie W. Campbell, for South China.

## ARRIVED

Rev. and Mrs. B. C. Case and son, of Pynmana, Burma, in San Francisco, on May 12.

Mr. and Mrs. L. E. Martin, of Bapatla, South India, in Montreal, on May 20.

Miss Annie L. Prince, of Moulmein, Burma, in Boston, on June 1.

Rev. and Mrs. J. H. Giffin, of Kaying, South China, in Seattle, on July 2.

Miss E. Victoria Christenson, of Jorhat, Assam, in New York, on July 6.

Miss Bethel E. Evenson and Miss Mary I. Jones, of Huchow, East China, in San Francisco, on July 6.

Mr. and Mrs. E. L. Atkins, of Ntongo, Belgian Congo, in New York, on July 10.

Mr. and Mrs. R. H. Fisher, and children, of Yokohama, Japan, in San Francisco, on July 12.

Mr. W. Danielson, of Jorhat, Assam, in New York, on July 19.

Mr. Vincent Young, of Bana, Mong Lem District of the Burma Mission, in New York, on July 24.

Miss Lea Blanche Edgar, of Kihwa, East China, in San Francisco, on July 25.

Mr. M. W. Boynton, of Rangoon, Burma, in New York, on August 14.

Miss Annabelle Pawley, of Yokohama, Japan, in New York, on August 15.

Miss Leontine J. Dahl, of Shanghai, East China, in New York, on August 20.

## APPOINTED

Rev. and Mrs. Theodore E. Bubeck, at the meeting of the Foreign Board on July 2.

## BORN

To Mr. and Mrs. S. S. Clark, on furlough from West China, a daughter, in May.

To Mr. and Mrs. E. T. Fletcher, of Bassein, Burma, a daughter, June 30.

To Mr. and Mrs. L. C. Whitaker, of Mandalay, Burma, a son, July 2.

To Rev. and Mrs. F. L. Gilson, of Nowgong, Assam, a son, at Shillong, August 15.

To Rev. and Mrs. J. M. Smith, of Pynmana, Burma, a daughter, August 15.

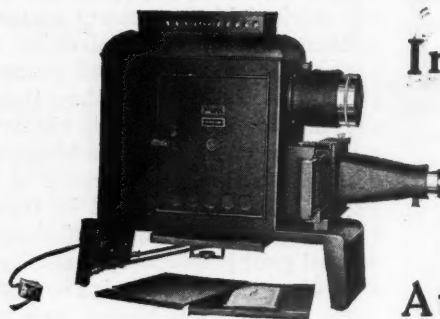
To Dr. and Mrs. E. S. Downs, of Tura, Assam, a daughter, at Darjeeling, August 18.

## Children's World Crusade

(Continued from page 569)

## A Correction

In July *MISSIONS* credit was given to "South Side Church" instead of to South Park Church, Los Angeles, for winning the prize for the best Poster exhibited in the C. W. C. Conference in Detroit. We are sorry for the mistake but possibly this error will serve to call double attention to the South Park Crusaders.



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The books all contain Program Helps as well as worship and activity suggestions. They are unusually interesting. Order immediately. Already much enthusiastic commendation of the usefulness of the new leaflets has been received.

## Answers to the Bible Questions

1. Tiberius Caesar; Luke 3:1.
2. His height; 1 Sam. 10:23.
3. About thirty years old; Mark 3:23.
4. They were of cedar overlaid with pure gold; 1 Kings 6:16, 21.
5. Blasphemy against the Holy Spirit; Mark 3:28, 29.
6. A year for every day of the spies' exploration of Canaan; Num. 14:34.
7. A race of giants in southern Canaan; Goliath was probably one of them; Num. 13:28, 33.
8. Feast of unleavened bread; Ex. 12-17.
9. In Matthew 6:9-13, Luke 11:2-4.
10. Belshazzar; Dan. 5:1-5.

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At a special decision and consecration meeting held at Brooks House (Christian Center in East Hammond, Ind.), out of fifty young people, forty took a stand for Christ. The workers realize that confronting them is the task of following up these decisions with personal work.

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A report of the Annual Conference of the Japan Mission by Miss Jessie M. G. Wilkinson will appear in our next issue, also an article by Miss Mary Bonar of Banza Manteke.